Boyd Camak

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Previous Hypocrisy

PDF of early blog posts… from backup files
September 5, 2025
These intrusive sports betting sites ads on Spotify are legalized crime.
September 5, 2025
(no title)
September 5,

Monthly Archives: January 2025

Come and take it.

Edit

Posted on January 31, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

voice dictation

One of the things I've noticed lately is that current events, public and private, seem to have exposed something that is fused with or hard-coded into the human condition.

That thing is anxiety.

When I started in tech sales circa 2007, one of the first things they said in training was, you don't want to sound like vendor verbal vomit. This blog is vendor verbal vomit. The only thing I have to sell is sin, confusion, blindness, vice, disorder, profanity, despair, and death. I hear that sometimes the Holy Spirit uses this

2025
Stigma is not changed directly: “Change your opinion about X.” It probably has to be changed by a life disruption that triggers a more comprehensive shift in perception.
September 5, 2025
podcast outtake
September 4, 2025
priority scramble?
September 4, 2025
Jesus is for people.
September 3, 2025
(no title)
September 3, 2025
Here’s a quick AI summary. I hope it helps someone.
September 3, 2025

In my experience and in my judgment based on everything I’ve read, we are all deeply anxious and that anxiety could be palpable and obvious and in the front of our minds and something that we are experiencing directly or it could be suppressed, buried or it could be self-medicated with addictive substances.

By the way, I will admit that I’m not a doctor or a psychologist and there’s a lot of complexity here and sometimes biology and other things are outside the scope of a spiritual practice and certainly I know the Buddhists would readily refer people to medical attention when they seek to treat psychological or medical conditions with Buddhist practice and responsible Christian traditions would do the same thing and there’s no intellectual or spiritual conflict in integrating medical practice and other types of knowledge into our lives despite some groups that have an erroneous view on this topic and a view that is harmful to their parishioners.

I won’t mince words there, but again we’re coming back to this topic of anxiety.

To me, the biggest life task that we have is to discover a healthy way to confront, acknowledge, come to terms with and heal our anxiety and then

collage of cliches and foolishness to do some good.

FREE. TAKE IT.
ABANDONED SECTION
Thrown / Disoriented / Unmoored
[DRAFT--better blog navigation under construction]
About
art and music (draft)
Contact Me
expired
fine print
topics etc. (draft)

FREE. TAKE IT.
September 2, 2025
hot take: The enemy is delighted that I spend most of my time thinking about the implications of my *ideas about God's love* rather than the implications of God's love itself.
August 15, 2025
hot take: why can't we just say "God loves you," and leave it at that?
August 15, 2025
hot take: most theology is demonic.
August 15, 2025
WTF? (cf. The Apostle Paul)
August 13, 2025
Change How You See the

maybe rinse and repeat and then maybe rinse and repeat again and I know that in the Christian tradition, it's not supposed to be a seamless clinical calm process.

It's a, I think Thomas Hopko, I don't want to put words in his mouth but I think he talked about it as a violent, brutal, I don't think that might have been the right words to use but he was giving an address to some graduates of an Eastern Orthodox seminary and he had a nice long speech and basically was saying that the spiritual journey is not smooth sailing.

It can be dramatic, it can be metaphorically bloody and you can look at St. Anthony, the founder of desert monasticism, the early founder of the desert fathers, I don't remember the details but he basically went nuts in the process of becoming a great saint and of course it's dangerous for those of us today to try to take some of those extreme examples as normative for us.

They can be guideposts but for most of us living regular lives, I don't think God calls us to be radical desert fathers.

That's why I come back to St. Joseph as my model but anyway, getting back to this idea of anxiety, there are a lot of metaphors that can be used to describe the process.

World (For the Better) | LITTLE BY LITTLE | Fr Columba Jordan CFR August 12, 2025

from a theological dialogue with a fellow church nerd August 12, 2025

Breaking False Peace: Camak's Confrontational Non-Violence August 12, 2025

(no title) August 11, 2025

nugget from a draft I'm working on: Radical contentment: God will provide. And if not, He is crucified with us, and we with Him. August 11, 2025

There are lots of different metaphors that can be used but to me, I think it really comes down to the fact that we worship a crucified God.

We worship a God who took on flesh in the most humble way possible and his greatest glory was revealed as a crucified dead man and I think that is the core of the Christian faith and I think it's what distinguishes us from generic theism because I dearly love Pema Chödrön the Buddhist teacher and I keep picking up her book lately called When Things Fall Apart and she's constantly distinguishing the Buddhist path from theism and distinguishing it from what she calls the babysitter that's never going to show up and I don't think our God is a babysitter and I think our God is someone who is in the trenches with us to the point that he was even crucified and tortured.

He didn't save himself through some omnipotent act.

He took the hit and as I've said before, we're never going to solve the riddle of the problem of evil.

I don't even like that phraseology but in Rowan Williams has talked about how God is in the midst of it and is working through people but I think that the essence of our faith or maybe that's

If we're going to focus on something irrelevant to the gospel, I think that we could come up with something better than western civilization. August 11, 2025
for a young person in pain August 10, 2025
broken vessel dad August 10, 2025
zine 1.0 + ebook (both free) August 10, 2025
(no title) August 10, 2025
Burned by Grace: an underground testimony August 10, 2025
Interior Freedom from Luke 12:32–40 August 9, 2025
pulling together an e-book…

too strong a word but we have to look reality in the eye and Pema was going through this with a Buddhist lens and basically saying hey Buddhist people that are looking at this way, you've got to come to grips with impermanence, you've got to come to grips with the fact that things change, the sand is constantly slipping through our fingers and things are constantly not working out and to me I think that that is most fully revealed and most permanently revealed on the cross, that Christ on the cross reveals the essence of what this world is and that is a world that if you do the right thing you'll be crucified and if you do the wrong thing you're going to be miserable because all the idols, all the trinkets that the world has to offer, I love how one of my favorite Christian authors talks about the awards that men give each other, it kind of makes it absurd and funny to think about one person giving another person an award seen from a Christian perspective when we're all in this state of spiritual sickness and you know in need of the Savior—not to check the box so that we can get into heaven—but we're all just in this human condition and trying to cope with it consciously or unconsciously and the idea that you know one man on a sinking ship would give another man a trophy on the same sinking ship and that the idea that that would actually make any real difference is absurd but

here are some one-liners I pulled from the archives August 8, 2025

(no title) August 7, 2025

Don't be afraid to fire your doctors, therapists, and other providers. Trust your gut. August 7, 2025

Hell is the Pathway to Heaven August 7, 2025

Discerning the Right University: An Issue-Spotting Frame work August 6, 2025

The Naked Gospel: A Manifesto of the Soul August 5, 2025

Discuss what these sources say about Core Theological Concepts, in the larger context of Boyd

yet we do that to ourselves, we give each other gifts and we give each other trophies and we seek all these different distractions to try to avoid coming to grips with the nature of reality and we have anxiety because life's a bitch then you die, that is reality and so as I've said before I don't think there's anything we can do on our own, we can analyze and analyze and analyze and I do have great respect for the Buddhist tradition and as much as I'm enticed by it, number one it doesn't account for my experience of the Holy Spirit and God's presence and guidance and number two I will never be able to come to grips with this idea of non-self or no-self, it just doesn't compete with me and I think that maybe if you're a monk in a Buddhist monastery you can have some kind of you know I won't call it esoteric but some kind of experience of meditation but that's just not, that's just not reality, that's not dealing with reality in terms of living an everyday life and so anyway we come back to this idea of anxiety and really that we have anxiety because we don't want to face the fact that this world will crucify you, you can do everything right like Jesus did and you can be crucified for it and then you can do things that will try to salve or that will try to alleviate this sense of emptiness or this sense of despair, you can try to fill that sense of despair with

Camak's Spiritual Journey & Theology. August 5, 2025
What is the gospel? August 5, 2025
podcast: Beyond Perfect: Forging Authentic Faith in Life's Crucible August 4, 2025
✝️ Signposts from the Front August 4, 2025
Too Catholic to be Catholic? August 4, 2025
From Strategies to Surrender: A Spiritual Journey Beyond Self-Help August 4, 2025
Calling Off the Cavalry August 3, 2025
The Trinity and the Surrender of Burdens August 3, 2025
The Danger of Conventional W

any number of things but they don't deliver.

I try to keep Thomas Aquinas and his thoughts kind of quarantined from my thinking but I did read a pretty good summary of, I have a summary of some of his thoughts and they had this idea that all these different things in the world are reflections of God and so we're supposed to look at these things in the world as evidence of something more rather than things in themselves and so I think that to me the reason, I have a crucifix on my desk and the reason I think about the cross and the reason that I'm drawn to this idea of the paradox of the cross that St. Paul writes about is also known as the word of the cross, he says it's foolishness to Greeks, a scandal to Jews but to those of us both Jews and Greeks who are being saved is the power of God and I think the reason it's the power of God is it gives us a way to look reality in the eye and say yes, yes if I do the right thing I will be crucified just like Jesus, just like the martyrs, just like everybody else that has any sense of whatever but looking that reality in the eye but we have this idea of the resurrection and I've said before that I don't know what the resurrection was, all I know is that there are many people that were willing to be martyred rather than to deny the resurrection and so I think that we have to say yes,

isdom August 3, 2025
flower power? August 2, 2025
Beyond Dominance: Saint Joseph and the Radical Reimagining of Biblical Manhood August 2, 2025
When Theology Becomes Trauma: A Personal Appeal to Those Questioning Calvinism August 1, 2025
Embracing_the_Outsider__Finding_Profound_Truth_in_Ordinary_Life.m4a August 1, 2025
Does Camak's writing here have anything to offer young adult men? July 31, 2025
podcast: From Overwhelm to Holy Foolishness July 31, 2025

life will crucify us but we're not surprised by that, we're not going to try to run away from that, we're not going to try to deny that, we're going to look at the cross, look at squarely in the eye and say yes, life will crucify us all day every day but we're not surprised by it and we're not defeated by it, we connect our crucifixions to Christ's crucifixion and then we are resurrected as he is resurrected and you can think about that existentially, you can think about it physically, you can think about it psychologically but at the end of the day you have to look reality in the eye and come to grips with it and recognize that this world is a trial, this world is not heaven, this world is existential hell or whatever you want to put it and then if you recognize that and you live into that reality then you can start to have peace because if you know you have nothing else but the cross to cling to and you abandon all these existential idols, all these things that we look to for security, if you abandon all that and put all your chips on Christ, you know people think you're nuts just like St. Paul says they think you're a fool but they say God's wisdom, God uses foolishness to shame the wise and so all your chips are on a crucified dead man and that's where you look through your hope, you're not going to look for your hope anywhere else ultimately and so when those other things blow up you're not going to be fazed by it

The Sower and the Ravens: Trust Beyond Strategy July 31, 2025
overwhelm –> our life, “conceived by the Holy Spirit” July 31, 2025
The Flight to Egypt July 31, 2025
a personal meditation on the dangers of spiritual pride and the quiet dignity of ordinary faith July 31, 2025
a note of encouragement to all of us July 31, 2025
Navigating the Unlit Path July 30, 2025
notes to self 7.30.25 July 30, 2025
“After you.” “No. After you.” July 30, 2025
What Saint Joseph Teaches Me

because you know you’re not surprised by it because they all blow up, all these things around us change, all these idols they don’t deliver but Christ delivers but that’s a deep mystery, it’s a deep deep mystery we have to live into every day and the more we do that the closer we get to Christ as St. Bernard of Clairvaux or whatever said he sees the five wounds of Christ as lips saying I love you and the deeper we go into the Christ’s crucifixion the deeper we go into the lives of the saints the deeper we go into the deep depths of scripture and the deep depths of prayer and the rosary and the Jesus prayer all that stuff we go deep deep deep into that and the more we go into that the more we meditate on Christ crucified the less all this other stuff is even on our radar it’s only on our radar to the extent we have to use it to do our normal chores and live our practical aspects of our lives but we’re not looking for these things for identity for security for anything we put all our chips on Christ and that’s where the wisdom comes from and it comes from Him it’s not something we gin up it is infused contemplation as the Catholics call it it comes from him and we give everything up and that’s how we get peace and now I gotta go deal with the family stuff God bless

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About Fatherhood and Masculine Strength July 29, 2025
Choose your own title from a list at the end of this reflection. July 28, 2025
Check, please. July 28, 2025
Milarepa vs. Moses the Black July 28, 2025
#solidarity #suffering #deliverance July 27, 2025
field notes 7.27.25 July 27, 2025
Saying His Name in the Chaos: Not a Curse, But a Cry July 27, 2025
stumbled across this–It's not just about being single or married, it's about the joy of understanding our life

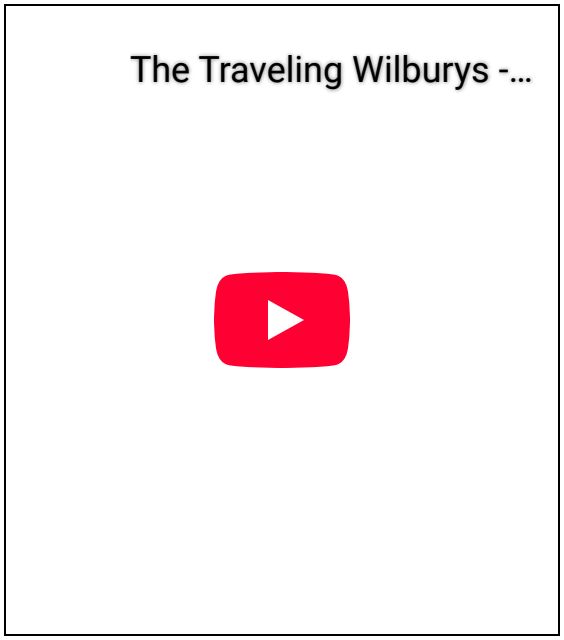
End of the Line – Traveling Wilburys

Edit

Posted on January 30, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Softly and Tenderly – Willie Nelson

Edit

circumstances in the context of God's love for each one of His children

July 26, 2025

A Rabbi, a Buddhist, and I walk into a bar…a synthesis of some evening thoughts via Buddhist AI on loan (with a message of caveat emptor).

July 26, 2025

I had a professor in college who—anytime he had a mental slip—would say: "I only made one mistake, and that was once when I thought I did." 🤣🤣

July 26, 2025

Gram Parsons & Emmylou Harris – Country Baptizing vs. Huck

Posted on January 28, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Finn's guilt July 25, 2025
The first canonized saint was a criminal being executed. July 24, 2025
Selling spiritual writing is like demanding money when someone asks you for directions—or requiring a toll in order to see a road sign. July 24, 2025
(no title) July 24, 2025
a zine available for download July 23, 2025
(no title) July 22, 2025
(no title) July 22, 2025
note July 20, 2025
(no title) July 20, 2025
Blessed Assurance_ Rest in Christ's Love.wav July 20, 2025

We don't have to walk on eggshells with God. Let it rip.

Edit

Posted on January 27, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Orange Blossom Special – Johnny Cash

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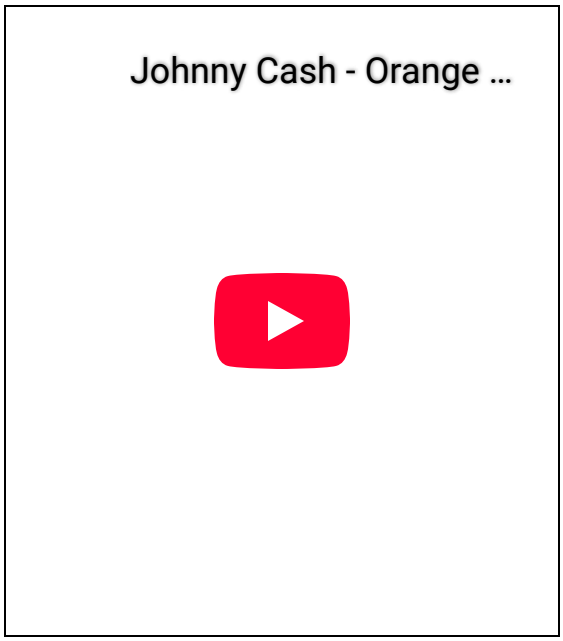
Posted on January 27, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

blessed assurance July 20, 2025
DRAFT Dr. ChatGPT & me on weight, etc. July 20, 2025
(no title) July 20, 2025
(no title) July 19, 2025
Suffering: A Path to Divine Understanding July 19, 2025
Ready, set, no go. July 19, 2025
BS Detector July 18, 2025
(no title) July 18, 2025
Gadarene demoniac July 18, 2025
FWIW ICYMI July 18, 2025
ACNA is dead. July 17, 2025
ChatGPT: Did Jesus and St. Paul and the other Apostles and Martyrs "put themselves first," as the



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impermanence in Buddhism and Catholicism

Edit

Posted on January 27, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Buddhist concept of impermanence (*anicca*) emphasizes that all phenomena, including the self, are transient and subject to change, decay, and death. This understanding aims to reduce attachment and suffering, guiding practitioners toward

common advice goes? Did anyone in the Christian tradition, whether it's St. Thomas or St. Ignatius of Loyola, or the Popes, or any of the saints, did any of them follow this put-yourself-first advice? And what about codependency? July 16, 2025
(no title) July 15, 2025
Alan Jackson's "Chasin' That Neon Rainbow" vs. Jesus' baptism and subsequent temptations in the wilderness (Matthew 3–4, Mark 1, Luke 3–4) July 15, 2025
so true July 15, 2025
(no title) July 14, 2025

enlightenment by accepting the impermanence of life through mindfulness and meditation[1][4][7].

In Catholicism, impermanence is acknowledged but framed within the context of eternal life. Earthly things are seen as temporary gifts meant to deepen one's relationship with God. Catholics focus on the eternal—God and the soul—viewing impermanence as a call to rely on God's permanence and love[5][8].

While Buddhism seeks liberation from suffering through detachment from impermanent things, Catholicism encourages using them to glorify God and prepare for eternal life. Both traditions address suffering but differ in their ultimate goals: nirvana in Buddhism versus eternal union with God in Catholicism[2][3][6].

Sources
[1] What is Impermanence, or Anicca? | Buddhism A–Z – Lion's Roar https://www.lionsroar.com/buddhism/impermanence-anicca/
[2] On Buddhist Impermanence and Christian Counselling https://www.gracecounsellors.com/news/on-buddhist-impermanence-and-christian-counselling/
[3] Catholicism and Buddhism A Comparative Analysis – faith https://experience-

What overarching theological themes are explored through comparisons of popular culture and biblical narratives? July 14, 2025

The Angels Rejoiced Last Night-Gram Parsons Emmylou Harris vs. The Good Thief July 14, 2025

Dwight Yoakam – Turn It On, Turn It Up, Turn Me Loose vs. Pentecost in the New Testament July 14, 2025

Randy Travis's "Diggin' Up Bones" vs. Apostles huddled in the Upper Room after the crucifixion July 14, 2025

wellbeing.com/catholicism-and-buddhism-comparative-analysis/
[4] Impermanence is Buddha Nature – Lion's Roar https://www.lionsroar.com/impermanence-is-buddha-nature/
[5] Accepting Impermanence and Experiencing Heaven Now https://godinallthings.com/2021/06/07/accepting-impermanence-and-experiencing-heaven-now/
[6] Buddhism Vs. Catholicism: A Clash Of Faiths – Family Buddha https://familybuddha.com/buddhism-vs-catholicism
[7] How to Accept the Impermanence of Life: A Buddhist Take https://positivepsychology.com/impermanence/
[8] Impermanent Things – God In All Things https://godinallthings.com/2014/10/13/impermanent-things-2/
[9] Impermanence and Christian Heaven/Nirvana : r/Buddhism – Reddit https://www.reddit.com/r/Buddhism/comments/1f6dnay/impermanence_and_christian_heavennirvana/

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Hitler's speeches

Edit

Mark Chesnutt – Old Flames Have New Names (Live at Farm Aid 1992) vs. Mary of Egypt July 14, 2025
Jim Croce's "Box #10" vs. Jesus sending the apostles out with nothing but faith and authority (e.g., Luke 9:1–6, Matthew 10:5–15, Mark 6:7–13). July 14, 2025
The Byrds' "You're Still On My Mind" (rehearsal take #43) and Peter weeping bitterly after denying Christ three times (Luke 22:54–62) July 14, 2025
The Byrds Life In Prison (rehearsal – take #11) vs. Saint Paul

Posted on January 26, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)
Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Adolf Hitler, the leader of Nazi Germany, gave numerous speeches throughout his political career that were instrumental in spreading his ideology and rallying support for his regime. These speeches were characterized by their inflammatory rhetoric, antisemitic content, and calls for German supremacy.

Key Speeches

1. Munich Speech (March 15, 1929):
   Hitler addressed German citizens and the military, emphasizing the need for Germany to become "the hammer" rather than "the anvil"[2]. He openly declared his intention to violate the Treaty of Versailles and rebuild Germany's armed forces[2].
2. Nuremberg Speech (September 14, 1935):
   At a Hitler Youth rally, Hitler promoted the concept of an authoritarian state, emphasizing obedience to a single will[2][3].
3. Austrian Annexation Speech (April 9, 1938):

in Prison July 14, 2025
The Byrds The Christian Life (rehearsal – take #11) vs. Saint Paul July 14, 2025

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Hitler justified the annexation of Austria, calling for a public vote on unification and appealing to German pride[3].

4. Reichstag Speech (January 30, 1939):
   This infamous speech, known as the "Prophet Speech," contained explicit antisemitic rhetoric and threats against European Jews[5]. Hitler blamed Jews for Germany's problems and ominously predicted the "annihilation of the Jewish race in Europe" in the event of another world war[5][7].

Rhetorical Devices and Themes

Hitler's speeches often employed:

- Analogies: Comparing Germany to a hammer and its enemies to an anvil[3].
- Paradoxes: "If men wish to live, then they are forced to kill others"[2].
- Hyperbole: Threatening to "dash anyone to pieces" who hindered his plans[3].

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November 2023

Common themes included:

- German supremacy and nationalism
- Antisemitism and racial ideology
- Militarism and the need to rebuild Germany's armed forces
- Rejection of the Treaty of Versailles

Hitler's speeches were crucial in spreading Nazi propaganda, dehumanizing targeted groups, and preparing the German public for aggressive expansion and ultimately, war[5].

Citations:
[1] https://www.youtube.com/watch?v=FJ3N_2r6R-o
[2] https://www.uncp.edu/sites/default/files/2019-01/2b.%20%20Hitler&%23039;s%20Speeches.pdf
[3] https://www.uncp.edu/sites/default/files/2019-01/Hilter&%23039;s%20Speeches%20Key.pdf
[4] https://www.yadvashem.org/docs/extract-from-hitler-speech.html
[5] https://echoesandreflections.org/wp-

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[6] https://avalon.law.yale.edu/imt/judpoln.asp
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[8] https://www.jstor.org/stable/25681003

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German citizens forced to visit concentration camps after liberation in Germany during World War II.

Edit

Posted on January 26, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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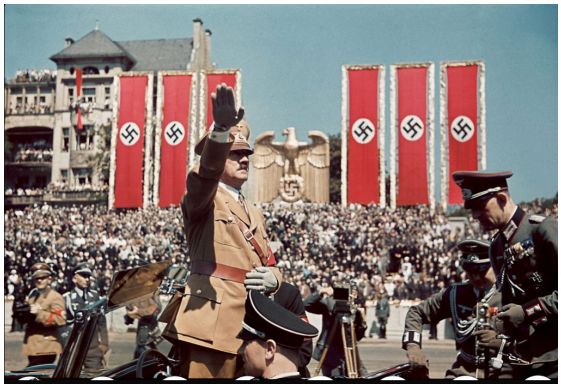
German citizens forced to visit concentration camps after liberation in Germany during World War II.

https://www.criticalpast.com/video/65675054792_concentration-camp_Germans-visit-camps_people-stand-in-line_ashes-of-burnt-prisoners



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Bring it.

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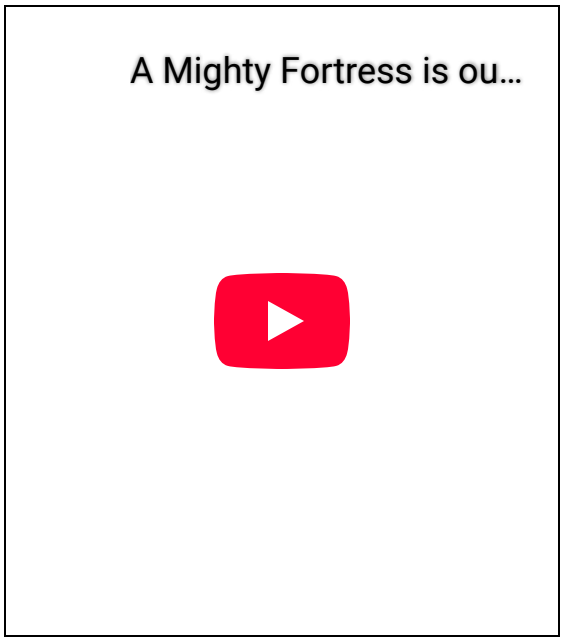
Posted on January 26, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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re: today's reading from 1 Corinthians

Edit

Posted on January 26, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Today's reading isn't just about who does what ministry. (Maybe I'm the last person to realize that.) It's a recognition that if we're attuned to the Holy Spirt, and do as we're asked, Christ will be moving all of us in different ways to accomplish His purposes—even though it's unlikely

that we will ever know how our little part syncs up with the big picture.

Brothers and sisters:
As a body is one though it has many parts,
and all the parts of the body, though many, are one body,
so also Christ.
For in one Spirit we were all baptized into one body,
whether Jews or Greeks, slaves or free persons,
and we were all given to drink of one Spirit.

Now the body is not a single part, but many.
If a foot should say,
“Because I am not a hand I do not belong to the body, “
it does not for this reason belong any less to the body.
Or if an ear should say,
“Because I am not an eye I do not belong to the body, “

it does not for this reason belong any less to the body.
If the whole body were an eye, where would the hearing be?
If the whole body were hearing, where would the sense of smell be?
But as it is, God placed the parts,
each one of them, in the body as he intended.
If they were all one part, where would

the body be?
But as it is, there are many parts, yet one body.
The eye cannot say to the hand, “I do not need you, “
nor again the head to the feet, “I do not need you.”
Indeed, the parts of the body that seem to be weaker
are all the more necessary,
and those parts of the body that we consider less honorable
we surround with greater honor,
and our less presentable parts are treated with greater propriety,
whereas our more presentable parts do not need this.
But God has so constructed the body as to give greater honor to a part that is without it,
so that there may be no division in the body,
but that the parts may have the same concern for one another.
If one part suffers, all the parts suffer with it;
if one part is honored, all the parts share its joy.

Now you are Christ’s body, and individually parts of it.
Some people God has designated in the church
to be, first, apostles; second, prophets; third, teachers;
then, mighty deeds;
then gifts of healing, assistance,

administration,
and varieties of tongues.
Are all apostles? Are all prophets? Are all teachers?
Do all work mighty deeds? Do all have gifts of healing?
Do all speak in tongues? Do all interpret?

| Leave a comment

If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed

Edit

for the body, what does it profit?

Posted on January 26, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

situational nepsis

Edit

Posted on January 26, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

In 1939, Dietrich Bonhoeffer temporarily fled to the U.S., seeking refuge from Nazi Germany. However, he soon regretted this decision, feeling a moral obligation to share in the struggles of his compatriots. Karl Barth, his mentor and a prominent theologian, admonished him, questioning his retreat and urging him to return to Germany, where his leadership was desperately needed. Barth's challenge and Bonhoeffer's own convictions led him to return after only two weeks, stating he could not

rebuild post-war Germany without enduring its trials alongside his people[1][4][8].

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| Leave a comment

people can change

Edit

Posted on January 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Now Saul, still breathing murderous threats against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, that, if he should find any men or women who belonged to the Way, he might bring them back to

Jerusalem in chains. On his journey, as he was nearing Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting me?” He said, “Who are you, sir?” The reply came, “I am Jesus, whom you are persecuting. Now get up and go into the city and you will be told what you must do.” The men who were traveling with him stood speechless, for they heard the voice but could see no one. Saul got up from the ground, but when he opened his eyes he could see nothing; so they led him by the hand and brought him to Damascus. For three days he was unable to see, and he neither ate nor drank.

There was a disciple in Damascus named Ananias, and the Lord said to him in a vision, “Ananias.” He answered, “Here I am, Lord.” The Lord said to him, “Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul. He is there praying, and in a vision he has seen a man named Ananias come in and lay his hands on him, that he may regain his sight.” But Ananias replied, “Lord, I have heard from many sources about this man, what evil things he has done to your holy ones in Jerusalem. And here he has authority from the chief priests to imprison all who call upon your name.”

But the Lord said to him, “Go, for this man is a chosen instrument of mine to carry my name before Gentiles, kings, and Israelites, and I will show him what he will have to suffer for my name.” So Ananias went and entered the house; laying his hands on him, he said, “Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with the holy Spirit.” Immediately things like scales fell from his eyes and he regained his sight. He got up and was baptized, and when he had eaten, he recovered his strength.

He stayed some days with the disciples in Damascus, and he began at once to proclaim Jesus in the synagogues, that he is the Son of God. All who heard him were astounded and said, “Is not this the man who in Jerusalem ravaged those who call upon this name, and came here expressly to take them back in chains to the chief priests?”

| 1 Comment

Hometown Wounds and

Edit

the Fulfillment of Scripture

Posted on January 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Couldn't have said it better myself. 🤣

| Leave a comment

I sat down to do some virtue signaling, but I got an error message that my account had a negative balan ce.

Edit

Posted on January 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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well that didn't take long

Edit

Posted on January 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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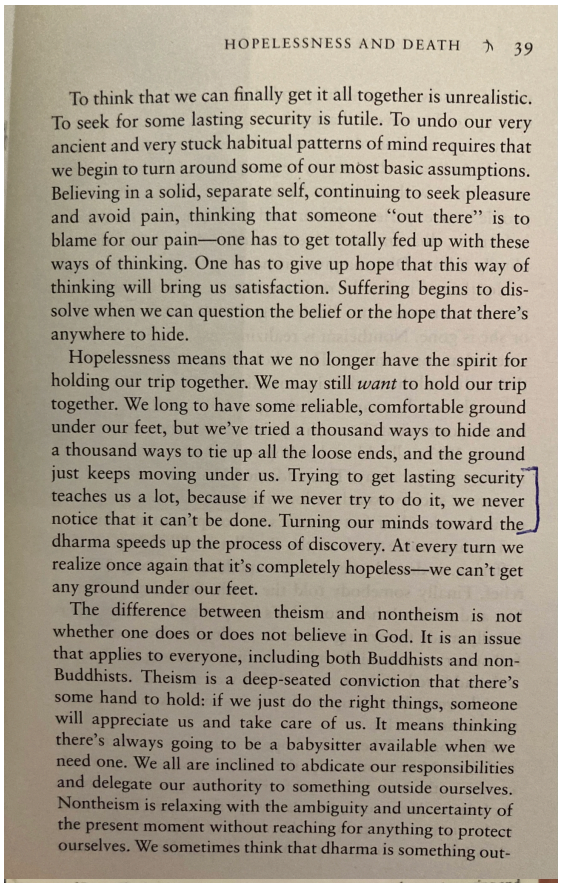
And now, a word from our sponsor.

Edit

Posted on January 25, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

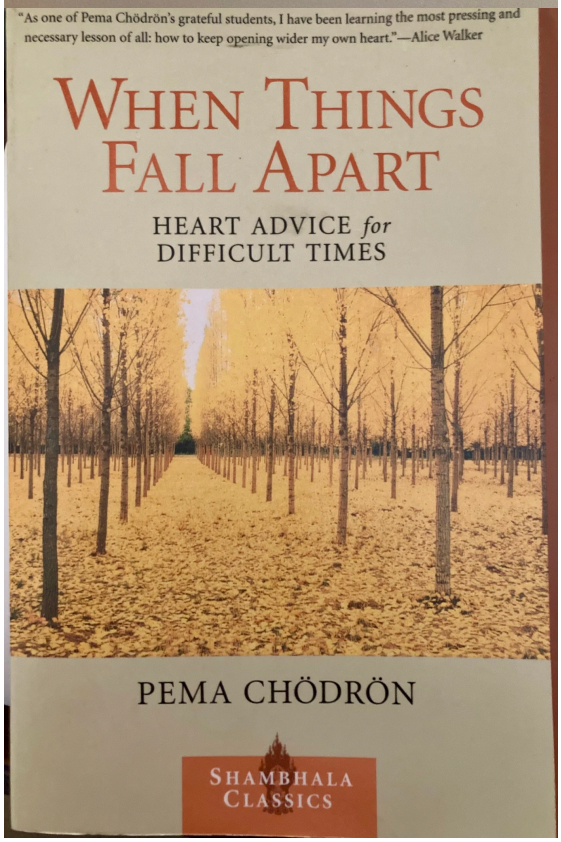


HOPELESSNESS AND DEATH 39

To think that we can finally get it all together is unrealistic. To seek for some lasting security is futile. To undo our very ancient and very stuck habitual patterns of mind requires that we begin to turn around some of our most basic assumptions. Believing in a solid, separate self, continuing to seek pleasure and avoid pain, thinking that someone "out there" is to blame for our pain—one has to get totally fed up with these ways of thinking. One has to give up hope that this way of thinking will bring us satisfaction. Suffering begins to dissolve when we can question the belief or the hope that there's anywhere to hide.

Hopelessness means that we no longer have the spirit for holding our trip together. We may still *want* to hold our trip together. We long to have some reliable, comfortable ground under our feet, but we've tried a thousand ways to hide and a thousand ways to tie up all the loose ends, and the ground just keeps moving under us. Trying to get lasting security teaches us a lot, because if we never try to do it, we never notice that it can't be done. Turning our minds toward the dharma speeds up the process of discovery. At every turn we realize once again that it's completely hopeless—we can't get any ground under our feet.

The difference between theism and nontheism is not whether one does or does not believe in God. It is an issue that applies to everyone, including both Buddhists and non-Buddhists. Theism is a deep-seated conviction that there's some hand to hold: if we just do the right things, someone will appreciate us and take care of us. It means thinking there's always going to be a babysitter available when we need one. We all are inclined to abdicate our responsibilities and delegate our authority to something outside ourselves. Nontheism is relaxing with the ambiguity and uncertainty of the present moment without reaching for anything to protect ourselves. We sometimes think that dharma is something out-


"As one of Pema Chödrön's grateful students, I have been learning the most pressing and necessary lesson of all: how to keep opening wider my own heart."—Alice Walker
WHEN THINGS FALL APART
HEART ADVICE for DIFFICULT TIMES
PEMA CHÖDRÖN
SHAMBHALA CLASSICS

Although I have some fundamental disagreements with Pema Chödrön (specifically her understanding of *what*

Christianity is), I also have some fundamental agreements with her.

I thought this particular passage was significant in that it validates our attempts to try to get things together, to get our life together…

because, in Buddhist terms, we *can't* get things together…things are not *get-togeterable*. And we really can't make any progress until we finally recognize and admit that.

or in Christian terms (and Buddhists might agree with some of this too), we have to realize that nothing works. Our plans don't work. Nothing that we do works. Everything that we do ends in disappointment. We're restless, anxious, numb, busy, distractible and/or zoned out. Always striving. We have no internal peace ourselves and therefore none to offer others. And we can't find anything that works no matter how hard we try.

Lay Down Sally
Song by Eric Clapton

There is nothing that is wrong
In wanting you to stay here with me
I know you've got somewhere to go
But won't you make yourself at home
and stay with me?
And don't you ever leave

Lay down, Sally, and rest here in my arms
Don’t you think you want someone to talk to?
Lay down, Sally, no need to leave so soon
I’ve been trying all night long just to talk to you

Sun ain’t nearly on the rise
We still got the moon and stars above
Underneath the velvet skies
Love is all that matters, won’t you stay with me?
Don’t you ever leave

Lay down, Sally, and rest here in my arms
Don’t you think you want someone to talk to?
Lay down, Sally, and no need to leave so soon
I’ve been trying all night long just to talk to you

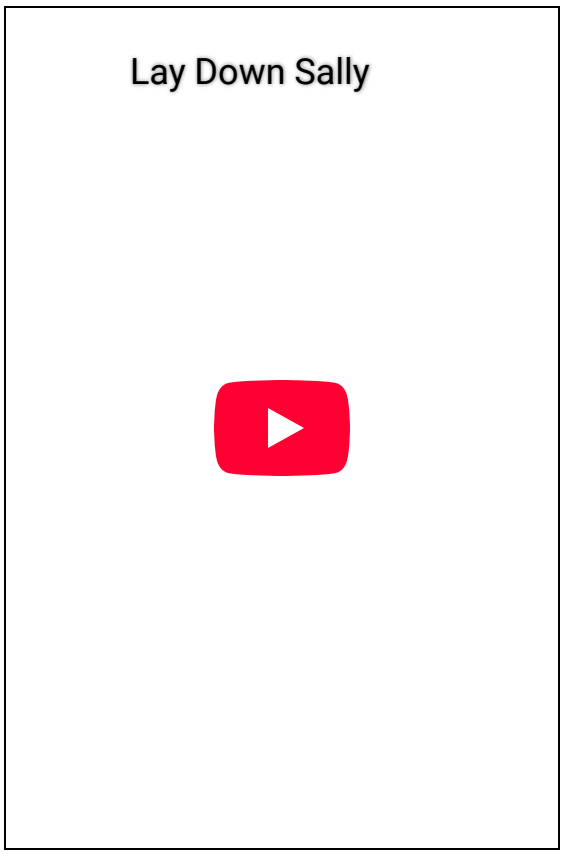
I long to see the morning light
Colour in your face so dreamily
So don’t you go and say goodbye
You can lay your worries down and stay with me
Don’t you ever leave

Lay down, Sally, and rest here in my arms
Don’t you think you want someone to talk to?
Lay down, Sally, there’s no need to

leave so soon
I've been trying all night long just to talk to you

Lay down, Sally, and rest here in my arms
Don't you think you want someone to talk to?
Lay down, Sally, there's no need to leave so soon
I've been trying all night long just to talk to you

God is singing this song to us. All the time. In as many ways as he can think of.



| Leave a comment

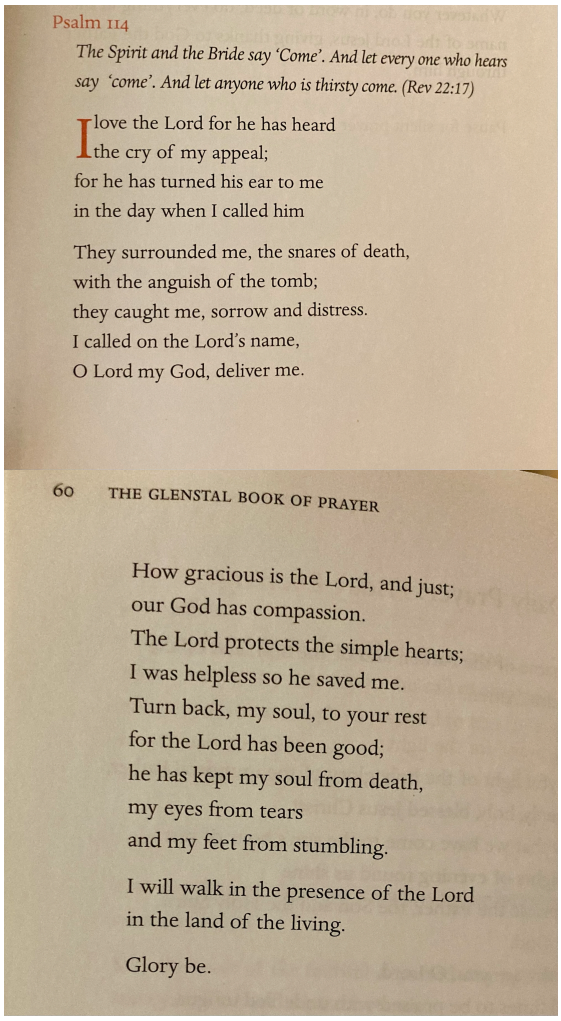
I will walk in the presence of the Lord in the land of the living.

Edit

Posted on January 24, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



Psalm 114

The Spirit and the Bride say 'Come'. And let every one who hears say 'come'. And let anyone who is thirsty come. (Rev 22:17)

I love the Lord for he has heard
the cry of my appeal;
for he has turned his ear to me
in the day when I called him

They surrounded me, the snares of death,
with the anguish of the tomb;
they caught me, sorrow and distress.
I called on the Lord's name,
O Lord my God, deliver me.

60 THE GLENSTAL BOOK OF PRAYER

How gracious is the Lord, and just;
our God has compassion.
The Lord protects the simple hearts;
I was helpless so he saved me.
Turn back, my soul, to your rest
for the Lord has been good;
he has kept my soul from death,
my eyes from tears
and my feet from stumbling.

I will walk in the presence of the Lord
in the land of the living.

Glory be.

| Leave a comment

Consider all the past as nothing, and say, like David: Now I begin to love my God. – Saint Francis de Sales

Edit

Posted on January 24, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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In the royal galley of divine Love,

Edit

there is no galley slave: all rowers are volunteers. – Saint Francis de Sales

Posted on January 24, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Every momen Edit comes to us pregnant with a command from God, only to pass on and plunge into eternity, there

to remain forever what we have made of it. – Saint Francis de Sales

Posted on January 24, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

We must fear God out of love, not love Him out of fear. – Saint Francis de Sales Edit

Posted on January 24, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

God's presence at a time of crisis Edit

Posted on January 22, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Source: God's presence at a time of crisis

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Always Look for the Helpers: Staying Steady and Hopeful Amidst Edit

Upheaval – Jack Kornfield

Posted on January 22, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Source: Always Look for the Helpers: Staying Steady and Hopeful Amidst Upheaval – Jack Kornfield

| Leave a comment

God told us he has our back… and He can't turn back.

Edit

Posted on January 21, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Meditation from JesuitPrayer.org
1.21.2025

Hebrews 6: 10-20

For God is not unjust; he will not overlook your work and the love that you showed for his sake in serving the saints, as you still do. And we want each one of you to show the same diligence so as to realize the full assurance of hope to the very end, so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises. When God made a promise to Abraham, because he had no one greater by whom to swear, he swore by himself, saying, “I will surely bless you and multiply you.” And thus Abraham, having patiently endured, obtained the promise. Human beings, of course, swear by someone greater than themselves, and an oath given as confirmation puts an end to all dispute. In the same way, when God desired to show even more clearly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it by an oath, so that through two unchangeable things, in which it is impossible that God would prove false, we who have taken refuge might be strongly encouraged to seize the hope set before us. We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek.

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Witness to Hope

John Paul II (Karol Wojtyla) called himself a “witness to hope.” Coming of age during World War II and the Nazi occupation of Poland, and then the subsequent Soviet Communist occupation after the war, young Karol Wojtyla survived two of the most totalitarian regimes in human history. Like the author of today’s letter from Hebrews, he hoped to the very end. This hope, which becomes an anchor for the soul, rests in the unchangeability of God and the immutability of his promise. This is not a bland optimism for the future but a conviction that what God has promised will be fulfilled. We grasp, cling to, and “seize” this hope when it is before us and allow it to fill the “inner chamber” of our hearts, where the author of Hebrews tells us Jesus has already entered. In other words, we can hope because Jesus, our example in everything, first hoped in the promise

of the Father. Jesus is our “forerunner” in hope.

Where in your life is God placing hope before you that you can seize? How can you model Jesus’ or John Paul II’s immutable hope in God amidst the uncertainty and unease of today’s world?

—Benjamin Rogers, SJ, is a Jesuit scholastic of the Midwest Province studying philosophy at Loyola University Chicago.

Prayer

God, I come before you today in need of hope.
There are times when I feel helpless,
There are times when I feel weak.
I pray for hope.
I need hope for a better future.
I need hope for a better life.
I need hope for love and kindness.

Help me to walk in your light and live my life in faith and glory.
In your name, I pray,

Amen.

—A Prayer for Hope, author unknown

| Tagged bible, faith, god, hope, jesus | Leave a comment

Incarnation, Existentialism, and Mysticism

Edit

Posted on January 19, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

This blog post chronicles the author's spiritual journey, emphasizing a **"flesh-and-blood"** approach to Christianity rooted in the **real-world experiences** of Christ's life, death, and resurrection. The author uses **existentialist philosophy** to grapple with this reality, rejecting overly intellectualized theologies in favor of a focus on the **suffering and marginalized**. While mystical experiences aren't the primary focus, the author argues they are **not incompatible** with this grounded approach, given the divine nature of Christ's incarnation. The author ultimately advocates for following Christ's example of **humble service** as the path to understanding and experiencing God.

---

voice dictation

My path spiritually as chronicled in this blog in part has been to attempt to come to grips with the reality of my experience, of my life experience.

And that reality includes not being attached or at a certain point in the past in my journey, I realized that I was not attached to any one tradition within Christianity and setting aside my exploration of other faith traditions before coming back to Christianity or realizing that I did not need to leave the Christian tradition, but I found myself having to grapple with reality as I was experiencing it.

And I found that there were lots of competing ideas and theologies and experiences, although I wouldn't say experiences are competitive, but certainly even within say the Roman Catholic tradition or the Eastern Orthodox tradition or certainly the Anglican tradition or other Protestant traditions, there's a lot of variety in the ideas.

And I had to come to grips with my reality on the ground.

And I ultimately made use of the existentialist philosophy that I was familiar with and used that as a way to help me grapple with the Christian tradition and Christianity and through a number of patterns and ways and some things I heard along the way, I ultimately came to this idea that the life of Christ, the flesh and blood incarnation born in a manger in a feeding trough of animals without even the decency of an indoor birth, the incarnation, the life of Christ, the teaching of Christ that he embodied in his own life and the crucifixion, the resurrection, that this event, this event is what Christianity is.

It is the incarnation, life, teaching, crucifixion, resurrection of Christ.

That is Christianity, the event.

And all of the theologies and philosophies and interpretations of that, even within Scripture, are provisional.

At the end of the day, we have an event and we have the continuity of tradition and the Christian community.

And maybe saying that Scripture is provisional is too strong, but even within Scripture, you see different interpretations, different accounts of the chronology and in my mind,

borrowing from interpretations of Luther that I have mentioned before, that I will not mention the interpreters, again, for not wanting to attribute to them my butchered and abbreviated interpretations, however, you have an event.

You have the event of the life of Christ and his crucifixion, resurrection.

And again, we can talk about resurrection in a lot of different ways, but as I come back to you have the martyrs willing to die terrible deaths rather than deny the resurrection.

So something certainly happened.

So all of this talk on flesh and blood, reality, and blood and guts and everyday and in the trenches type of Christianity, of spirituality, even the word spirituality sounds a little too airy-fairy for this type of thing, this focus on where we are, like where I am right now in the real world, on the street, with no, as I was when I embarked upon my journey after graduation, I had nowhere to live, no job, no family around me, I was literally starting from scratch, certainly I had help from the communities that I had emerged from.

But at the end of the day, we're all thrown into this world and we have to come to terms with the family systems

that we're in and the communities we're in and we have to consciously or unconsciously make decisions about how we're going to relate to those around us.

And again for me, as I tried to make sense of my life, partly in retrospect, partially going forward, I was trying to attach my life and my experiences to the life of Christ in an in-the-trenches, flesh and blood, real-world type of way.

And I was using existentialist philosophy to help me think through this.

And again, I'm not coming from a place of superiority, and in fact I have said and written multiple times that I think those who may have learning disabilities or who are intellectually have a different intellectual capacity, maybe they're perceived as less intelligent by traditional standards or whatever, I think that Christ has made it clear that he, you know, blessed are the poor, blessed are the weak or he didn't say weak, but the basically the outcast, those who are not valued by society in terms of their productive capacity, those are the people the Christ is closest to in my view.

So I'm certainly not saying that my philosophical education makes me

better or more Christ-like or more favored.

I'm just saying that it's a tool that I have and, you know, I noted in a blog post recently that God, you know, Christ says half of the greatest commandment is to love the Lord your God with all your mind, all your *mind*, and I've been given a mind and I'm trying to use it to process my experience and, you know, maybe it's helpful for others, maybe it isn't, but it's it's helpful for me to process this.

And so all this to say that this flesh and blood incarnational in the street, in the guts, in the in the manger type of approach with the existentialist lens to help me flesh out that approach by leveraging philosophical concepts that have been developed to come to grips with, frankly, you know, the the rubble after World War II, unless you count Kierkegaard and he was trying to come to grips with the with Christendom and how it was basically a perversion of Christianity, but you know existentialist thought was a way to think through the reality, the brutality, the the tragedy, the the rubble, the decimation of civilization or the decimation of of Christianity.

It's basically a philosophy of a lot of shit has gone down.

How can we think through this?

And my view was to use those tools that existentialists have have worked out and have thought through and tried to use that to look at Christianity and how how Christianity, how the life of Christ, that is, how the life of Christ and not all the intellectual constructs around the life of Christ and built up, but how can how can the birth, life, teachings, death and resurrection, which I view as a whole, how can that life speak to the the bullshit, the rubble, the destruction, the tragedy, the absurd, how can the life of Christ speak to this experience that I have and that many people have even more so?

I made a post recently about how how many billion people don't even have a toilet or a latrine to defecate in.

They're literally defecating in open areas.

And this is 2025, okay?

I had another post about how women had to choose between living on the street and, you know, starving and freezing and their other choice is prostitution.

And this is because they many times emerged from households that were

either filled with alcoholism or mental illness or whatever.

But you know, we have a world where billions of people don't have a toilet or a latrine and scores are more than score.

I mean, who knows how many how many young girls are having to go into prostitution for lack of any reason for lack of any other way to avoid being homeless.

And even then, all the all the ill gotten gains of that are taken away from them by pimps and other abusive people.

And not to mention the wars and the fact that, you know, the most prominent bishop in the East Orthodox Church has baptized and advocated for a war of aggression.

And, you know, there's just a lot of shit that's gone down, right?

And so trying to come to grips with this and trying to come to grips with this harsh reality of life, both in our personal lives and in the communities that we're in and the fact that we don't even have communities anymore, and it's, you know, we're all kind of atomized.

That's a whole other story.

But all this, all this focus on the ground stuff does not really tend to have a mystical feel to it.

It doesn't seem to have a cloistered, monastery-type experience of transcendence or whatever.

It's more focused on in-the-street blood-and-guts reality.

But what happens when one has a mystical experience in this milieu, this context of blood and guts on the street Christianity?

What happens?

What happens if you're a shepherd in the field and you're taking care of animals and angels come to you and say, come behold the Messiah that's been born?

You know, clearly God cannot be contained by an existentialist framework or any kind of theological or anti-theological framework.

God cannot be domesticated, but on the other hand, why should we be surprised if one had a mystical or some other type of spiritual experience that could not be categorized by this whole existentialist life-of-Christ avoiding-unnecessary-ideas type of Christianity?

Because it is, after all, the incarnation.

Christ is fully God and fully man.

And I had a post about the Nicene Creed where I distinguished the menu from the food and the purpose of the menu in my view, the Nicene Creed is to talk about, you know, what's on the menu and what isn't and what's on the menu is the Eucharist.

What's on the menu is Christ's flesh and the purpose of the Creed is to keep out the bullshit, keep out the counterfeit, not to define absolutely as a concept of what we're dealing with, but to sketch out the boundaries and to preserve the mystery.

And this reminds me, I think it was Saint Labre, I don't know how to pronounce the name, but he was a wandering, homeless saint that was, that wandered from shrine to shrine as an urban mendicant slash, you know, homeless figure.

And I've heard stories that he multiplied bread.

In fact, why should we not expect the mystical and the supernatural?

Look at Our Lady of Guadalupe and Juan Diego and the miracles

associated with Mary the Mother of God's appearance to Juan Diego.

And the miracle that happened on his tilma or whatever that article of clothing was called, and of course the religious authorities that our Lady sent Juan Diego to didn't agree or didn't, they were dismissive, I don't know the whole story, but in fact, would it not be, would it not be in keeping with our understanding of reality to think that miracles do and can happen in the very depth of the flesh-and-blood, blood-and-guts, existentialist type of Christianity?

Because after all, what in this world is more divine, more luminous than Christ, the flesh and blood of Christ?

And what has Christ said?

He said that the least of these are my brothers.

He said, whatever you do to the least of these, you do to me.

And so, in fact, the best way in my experience to, if you're looking for the supernatural, some kind of mystical experience, I think that, in fact, the path I've chosen, my little humble path, which is to focus on the blood-and-guts and the flesh and blood and the existential on the ground reality, in fact,

the whole idea of the incarnation is that God has come into that flesh, He's come into that reality, and that that's where you're going to find.

The closer you get to the poor, the closer you get to the marginalized, the closer you get in the streets, the closer you get to trying to balance your work life and family life to the best of your ability, in my view, following Saint Joseph as my model.

But the more that we try to live actions the way that Christ wants us to live, we shouldn't be surprised if God decides to speak to us in some kind of mystical way.

And I think that that is something I don't think to be sought after.

I think that part of the reason that I put all this mystical talk behind me was I thought that, you know, earlier in my journey, there's a lot of naval-gazing spirituality out there, and some of it can actually be, according to some friends, I know a deacon in the Catholic Church that talks about, you know, some of that stuff can get into the occult and can be very dangerous, and I don't really know about all that stuff, I try to keep my distance, but I think that seeking mystical states and seeking all this stuff is, frankly, can be a, I don't know, I don't want to judge,

and the monks can do their thing, but at least in my view, what I've seen is, I should avoid it, I kind of put this mystical talk behind me, having, I've had a small inkling of some of these, a small inkling of a, you know, of a concept that the life of Christ in the flesh, on the street, in the guts, in the blood, in the everyday humdrum, you know, brutal, you know, boring reality of life, that, you know, that is where you can find, if God wants to, if God wants to somehow, you know, bless you with some kind of state, or communicate to you in some kind of dream like St. Joseph, you know, God communicated with him in dreams, on multiple occasions, and so, for me, if one has one of these experiences, and I don't think these should be sought for their own terms, I think our goal is to seek the truth, and the truth is Christ, and Christ tells us to follow him, and to pick up our cross, and that our sufferings, according to St. Paul, complete the sufferings of Christ, so I think that this existential, physical, you know, non-over-intellectualized approach to Christianity, I think that a mystical experience might, at first, seem to be not, not in keeping, or maybe some kind of, you know, can't be integrated, or doesn't seem to be appropriate, or maybe somehow, this mystical experience might, might, might make one think that one needs to move beyond this type of approach,

but at the end of the day, I think no, I think that, you know, any kind of experience, whether it's a dream like St. Joseph, whether it's the angels appearing to the shepherds, whatever it might be, I don't think that these should be considered alien to this existential, real-world, down-to-earth approach, because after all, Christ himself took on flesh, he tells us that, you know, in the Eucharist, he's given us his flesh to eat, and his blood to drink, and people, you know, walked away, and they were scandalized by that, or whatever, and, you know, but again, Christ, it was clear that, you know, there were times in his ministry where he did not do miracles, like I think there was that one passage where he fed the crowds with miraculous bread that he produced, and then they came back another time, and he said, you're just looking for more bread.

I mean, I think I'm not a spiritual master, I don't claim to be, but my humble view is, you know, if we're just following Christ for the miracles, or for the spectacular things, that's not what Christ is going to give us, because that's not what we need.

We need the cross, we need to follow him, we need to do things the hard way, because that's His way, and we can understand life as we follow him

and follow the cross, but, you know, I think that these, any kind of miracles, or any kind of, you know, supernatural, or whatever events, whatever you want to describe them, I don't think that that should be considered alien to, or unexpected, as part of this down to earth approach, because, after all, Christ himself is divine, and in fact the whole life of Christ is divine.

It just so happens that God's notion of divinity is different than our notion of divinity.

Christ shows up, as Louis Evely is so well, so good at pointing out, Christ shows up in ordinary people, in unexpected places, in humble ways, and often times we're looking for something miraculous, something spectacular, you know, but we miss Christ in our midst, we miss Christ in our, you know, in the person that's interrupting us to ask directions, or the person who's kind of annoying, or, you know, has a learning disability, or whatever. Christ is in these ordinary people, and that's what he tells us, and so I think that maybe these, any kind of dreams, or whatever, you know, while not the main focus, they should not be seen as alien to an existential approach, because, after all, you know, the Gospel has these types of things in there, and, you know, despite what, you know, modern scholars or

interpreters have tried to do to try to, you know, harmonize those miracles with modern sensibilities, and all those types of things, but at the end of the day I think that the main point is that, you know, the life of Christ is divine, the life of Christ–devoid of any type of interpretation–is divine by definition, and so anything that we experience in following the life of Christ, and in fact divinity is by definition not containable, not containable, Christ has descended, He has taken on flesh, He has descended to us, that's why the life of Christ is accessible to us, because Christ has descended to us to make Himself accessible, He's literally come into a backwater town and been born in an animal stall, not even having an indoor, you know, indoor plumbing, like most of the world, apparently, and even today, or at least a big chunk of the world, and not even having an indoor birth, Christ has come to be the lowest of the low, and that makes Him accessible to us, so in fact this life, this flesh and blood life is divinity, and so He's taken on these lowly attributes, and He really has become that, it's not a guise. He's taken on that, and that makes Him accessible, but He's still divine, and I think that might be what the story of the transfiguration is about, you know, the transfiguration is where, you know, and whether that's a literal event, or I read a sophisticated interpretation by Louis Evely about it,

but there is this revealing that the apostles had, and frankly, I think Peter didn't even know what to do with this experience, he said, let's make two booths and whatever, you know, but there is this hidden divinity, which doesn't fully become manifest until the resurrection, but Christ is divine, and so we shouldn't be surprised if a Saint Labre multiplies bread, or there's a transfiguration, that's all part and parcel of the incarnation of the flesh and blood type of approach to things, and so in my experience, you know, the thing to do is to focus on what has been revealed clearly. The miracles, the fantastic stuff, that's hard to get my head around, that's not what's easy to understand, but it is easy to understand if I work at it, is that I need to take up my cross. Christ has come, he's come in the lowliest form, he's lived a life, he said, follow me, and so I think that we follow him, and that is the path to divinity, at least that's my path, to follow Christ and not ideas and not philosophies, except in provisional ways, that Christ has lived a life, Christ has lived a divine life, a divine life in this world is the life of Christ and it's not what we would expect, it leads to a cross, and the throne of Christ is the cross, according to one East Orthodox priest I read, and the throne of Christ is the cross, and that's what leads to resurrection, whatever that looks like, but we shouldn't be surprised that

there are other manifestations of divinity along the way, that somehow that isn't integrated, no, Christ has taken on flesh, he has made, he has humbled himself, he has taken his divinity and humbled himself, and shown us our way out by following him, but we shouldn't be surprised as if it's not in keeping with our experience for there to be some miracle, for there to be some dream or vision, again, not to focus on those as a primary focus, but to focus on what we do know, focus on what has been made plain, but not to feel like our made plain, down-to-earth approach (i.e. trying to model our life on the life of Christ–a life that is the embodiment of His teachings) is somehow invalidated by some kind of mystical experience or whatever, because after all, the flesh and blood that we are following that we are eating and drinking in the Eucharist is the Logos, as the Gospel of John says, is God.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

Silence in the face of mystery Edit

Posted on January 19, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

God is the encounter we can’t control.

by Rowan Williams

This Rowan Williams article helped me.

| Leave a comment

mind your own business

Edit

Posted on January 18, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

He said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. (Matthew 22:37)

| Leave a comment

still chewing on this one.

Edit

Posted on January 18, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I thought that I had put all this “mystical talk” behind me. Still chewing on this one.

from Bernadette Roberts Interview

“Paradoxical though it may seem, the passage through consciousness or self moves contrary to self, rubs it the

wrong way – and in the end, will even rub it out. Because this passage goes against the grain of self, it is, therefore, a path of suffering. Both Christ and Buddha saw the passage as one of suffering, and basically found identical ways out. What they discovered and revealed to us was that each of us has within himself or herself a “stillpoint” – comparable, perhaps to the eye of a cyclone, a spot or center of calm, imperturbability, and non-movement. Buddha articulated this central eye in negative terms as “emptiness” or “void”, a refuge from the swirling cyclone of endless suffering. Christ articulated the eye in more positive terms as the “Kingdom of God” or the “Spirit within”, a place of refuge and salvation from a suffering self.

For both of them, the easy out was first to find that stillpoint and then, by attaching ourselves to it, by becoming one with it, to find a stabilizing, balanced anchor in our lives. After that, the cyclone is gradually drawn into the eye, and the suffering self comes to an end. And when there is no longer a cyclone, there is also no longer an eye. So the storms, crises, and sufferings of life are a way of finding the eye. When everything is going our way, we do not see the eye, and we feel no need to find it. But when everything is going against us, then we find the eye. So the avoidance of suffering and the

desire to have everything go our own way runs contrary to the whole movement of our journey; it is all a wrong view. With the right view, however, one should be able to come to the state of oneness in six or seven years – years not merely of suffering, but years of enlightenment, for right suffering is the essence of enlightenment. Because self is everyone's experience underlying all culture. I do not regard cultural wrong views as an excuse for not searching out right views. After all, each person's passage is his or her own; there is no such thing as a collective passage."

Bernadette Roberts Interview

This Bernadette Roberts interview is reprinted from the book Timeless Visions, Healing Voices, copyright 1991 by Stephan Bodian (www.stephanbodian.org). In this exclusive interview with Stephan Bodian, (published in the Nov/Dec 1986 issue of YOGA JOURNAL), author Bernadette Roberts describes

| Tagged bible, christianity, faith, god, jesus | 2 Comments

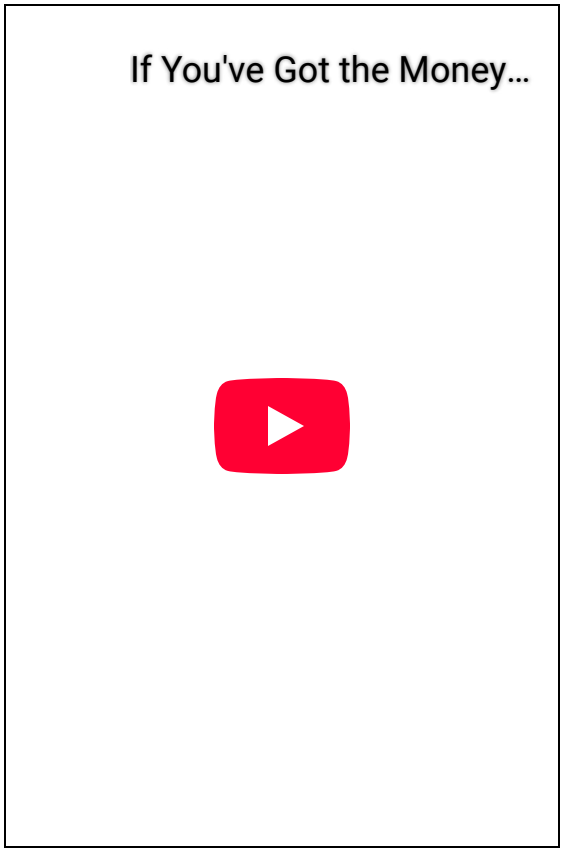
If You’ve Got the Money, Honey by Willie Nelson

Edit

Posted on January 17, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

How many people in the world don’t have access to indoor plumbing or latrines?

Edit

Posted on January 17, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Approximately **3.6 billion people** worldwide lack access to adequate sanitation facilities, including indoor plumbing or latrines. This figure represents a significant portion of the global population, highlighting ongoing challenges in sanitation infrastructure, particularly in regions like South Asia and sub-Saharan Africa[4][6]. Of these, around **419 million** still defecate in the open, posing serious public health risks[6]. Despite some improvements, access to proper sanitation remains a critical issue that affects health and well-being globally[3][4].

Sources

[1] Is Plumbing the Same Around the World? – Omnia Mechanical Group https://sanitary.nyc/plumbing-around-the-world/

[2] 1 in 3 People Worldwide Don’t Have Proper Toilets, Report Says https://time.com/3942630/toilets-who-unicef-report/

[3] Chart: Where People Don’t Have Access to Basic Sanitation | Statista https://www.statista.com/chart/23557/access-to-basic-sanitation/

[4] How unsafe toilets are impacting the health of 3.6 billion people https://www.euronews.com/health/2021/11/19/un-world-toilet-day-the-devastating-impact-of-unsafe-toilets-for-3-6-billion-people

[5] Access to an indoor flushing toilet – Products Eurostat News https://ec.europa.eu/eurostat/web/products-eurostat-news/-/edn-20191119-1

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[9] List of countries by access to improved sanitation facilities – Wikipedia https://en.wikipedia.org/wiki/List_of_countries_by_access_to_improved_sanitation_facilities

| 1 Comment

Posted on January 17, 2025 by Boyd Camak, Edit

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

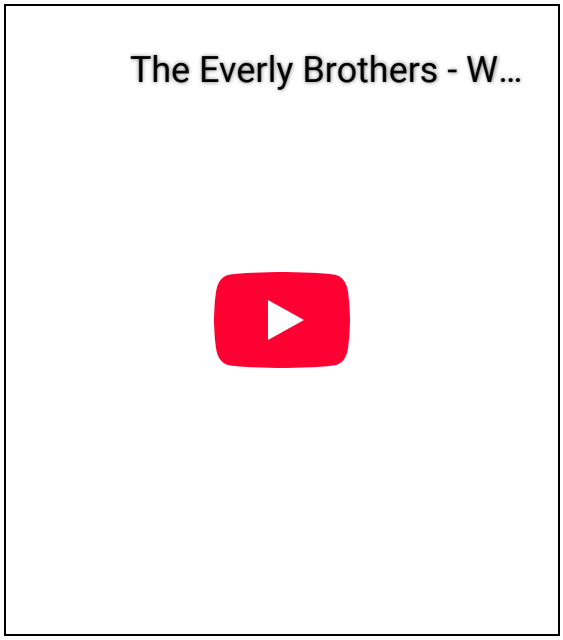
The Everly Brothers – When Will I Be Loved

Edit

Posted on January 16, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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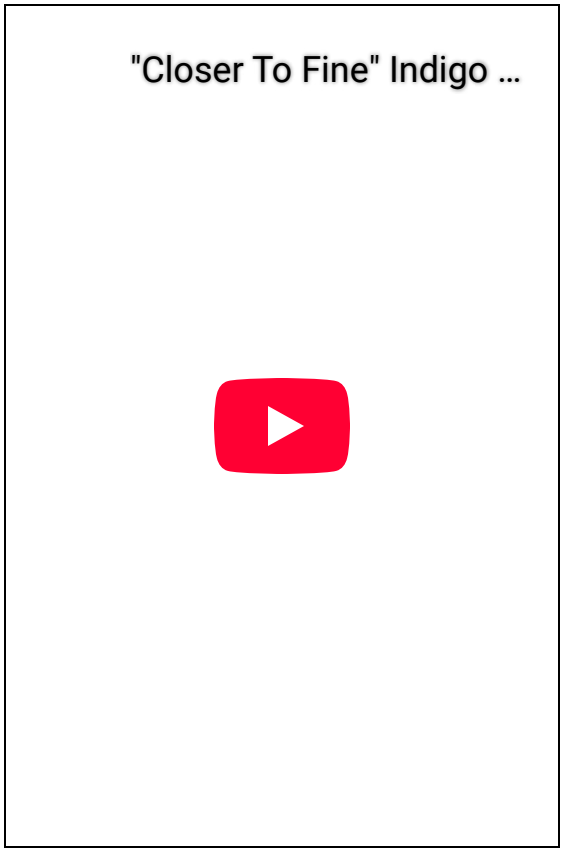
“Closer to Fine” Indigo Girls

Edit

Posted on January 15, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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rebuking the evil one

Edit

Posted on January 15, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Calling bullshit on evil.

| Leave a comment

Jesus or a Fox? h/t Irenaeus of Lyons

Edit

Posted on January 14, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Preview:

This text is a reflection on the author's experience with dysfunctional family systems and the misuse of Christian teachings to maintain abusive relationships. **The author argues that some interpretations of Christianity are twisted to control and manipulate individuals**, using religious language to justify harmful behaviors. **They emphasize the importance of discerning true Christian teachings from manipulative ones**, advocating for prioritizing a direct relationship with Christ to gain the strength to resist such influences. **This involves actively seeking truth, rejecting toxic theology, and dedicating time to spiritual growth.** The author concludes that true Christianity

promotes freedom and peace, contrasting this with the manipulative use of religious language to perpetuate harmful systems.

———————

voice dictation

One of the phenomena that I have observed in my own life is that the Bible and certain species of Christianity, whether they be Catholic or Protestant or fundamentalist, certain people and certain types of family systems, whether consciously or unconsciously, use the Bible and twist its words to perpetuate dysfunctional family systems and abusive relationships.

Some people feel uncomfortable with those who have escaped these systems and have put up firm boundaries with people who were emotionally or otherwise abusive.

Some people feel uncomfortable with that reality for whatever reason, and they try to get those of us who have escaped to re-engage with emotionally abusive and toxic people, which makes it even more important for us to understand where we stand so that we can re-buff these types of, I would call them, attacks.

In fact, this morning, the scripture reading and the reflection was about the devil and the demons appearing as an angel of light.

And unlike in the story where the demon spoke to Jesus directly through a hundred percent possessed man and said, who are you, Jesus, what are you doing with us, etc., the reflection said that sometimes, in fact many times, the demons and the devil masquerade as angels of light.

And they can do this because those of us who are Christians who claim to follow Jesus are not fully attuned to the Holy Spirit and are not fully empowered and willing to stand up to these types of attacks.

And so as I was beginning this meditation with, oftentimes, in addition to quasi-well-meaning gestures to get those of us who have escaped these types of dysfunctional systems to re-engage, many of those inside the dysfunctional system and even outside are using a twisted version of Christianity that is, in fact, not the truth of Christ.

And just as the Eastern Orthodox have an analogy, in fact it’s Western, too.

It’s in the Church Fathers, I can’t think of the Church Father that wrote it, but

there's an analogy that the Church Father used, which said that there may be a mosaic picture of a king, which has been the different tiles in the mosaic picture have been reordered to represent a fox.

And the re-orderer, the person who is twisting the scriptures, are presenting the fox as the king.

And many people had no perception or no experience with the king, and they take the fox for the king.

And this is exactly the kind of thing that has been done in many, many, many, after not most churches and traditions, especially as they are received by the laity and promulgated by the Christian publishing industry.

And so you have all of these words floating around, this Christian lingo that is being used to either perpetuate or baptize or be in alliance with these patterns and these systems and these relationships that enslave people.

And Christ made it very clear that He comes to bring a sword, and He comes to set Father against Mother and blah, blah, blah, and He wants us to be free.

And that means not only being free of the love of money and the love of position and entertainment, but also

free of these enslaving relationships that would prevent us from fulfilling our vocation, that would prevent us from doing what Christ has called us to do.

And in fact what Christ has called us to do is to abide in Him like the vine, like the verse says, abide in the vine and be as close as we possibly can to Christ.

And remember Thomas Hopko says, pray as you can, not as you think you must.

But in any event, we want to purge our life from any distractions and any of our free time we want to use for communion with Christ, or doing His work.

And even Jesus had to pray, He had to get away to pray a lot, especially at the beginning of His ministry.

Even Jesus had to take time to pray and to commune with His Father, because it is so easy to be wrapped up in other people that we never get time to recenter ourselves in Christ.

But when we do that, when we make an active effort all day every day to be abiding in the vine, that gives us the perception of what we need to do, and it gives us the power to stand our ground.

And that may mean standing our ground against a family member that wants us to do a particular task at a particular time, when that is not what God wants us to be doing at that time.

It may mean standing our ground when our family member tries to get us to re-engage with the dysfunctional family system, it may mean standing our ground and speaking up and putting people in their place, theologically, philosophically, spiritually, when they are twisting the Word of God in order to perpetuate dysfunctional relationships.

And my view is that our goal, our purpose as humans is to seek the truth, and the truth is Christ.

And if you are seeking the truth, you are seeking Christ, no matter where that leads you.

And hopefully it leads you to a conscious relationship with Christ.

But even if it leads you to another faith tradition, or maybe another faith tradition is a way to get away from a twisted image of a fox rather than Christ, calling itself Christian, there are so many Christian traditions that are mutations that are not Christ, they are not promoting freedom internally and externally.

Christ came to set us free, and many people will use, they will twist the scriptures maybe even not knowingly, and they will perpetuate these systems and these lies and these mutated interpretations in order to advance the status quo.

And what Christ says is that He came to set us free, He came to take our burdens on Himself to give us rest.

And what does that mean?

That means we have the life of Christ.

That is our truth, not an idea, not a concept.

All these theological constructs are provisional.

At the end of the day we have the incarnation, the birth, life, death, and resurrection of Christ.

We have that event.

That is what Christianity is.

That is the way.

It is not a concept.

We can use concepts to help us, but at the end of the day we have a life.

We have a model of what it means to be human and how to live in this fallen world.

And that is what's going to set us free.

And in many cases, I know in my case, that meant getting rid of a lot of toxic theology.

Theology like Calvinism that says that it's a lottery ticket basically.

Like either you were created and compelled to become Christ's favorite or you were created and not redeemed.

They have all these permutations, but there's a lot of bullshit theology out there.

And our job is to follow Christ, and it's hard.

It's hard, it's laborious, it's confusing, and it's hard to know where to turn.

And so what I'm trying to do in this blog in many cases is give the extracts or what I've learned in my journey in this type of thing, and hopefully that could be of help to somebody else.

Somebody it will help is me, and one friend told me if it helps me, that's enough.

So I put this stuff out there for whoever wants to read it, and they can take it or leave it or take some and leave some or ignore it altogether.

But again, we have to stand up to twisted versions of Christianity, people who are giving advice thinking that they are doing the right thing, and they don't even know that they're not being an angel of light, they're being a front man for a demon.

And how do you avoid being a front man for a demon?

It is to, again, abide in the vine, take all of our free time, and invest it in Christ.

Not watching movies and reading whatever, I mean, I'm not condemning people for doing that.

I'm just saying for me, and for the people I've read about, and the books I've read that I trust, they say that we have to take our time, and we have to focus on Christ, and that this world is a trial, this world is a fallen world, and the way to get through it is to follow Christ, and model our life on Christ, and to abide in the vine, and to acquire this Holy Spirit.

And that's how we live, and it's going to be not popular for many people, and it's going to not necessarily lead to

what the world thinks is success, but it's going to lead to peace, and at the end of our life, we can know that we've lived our life well, because we abide in the vine, and we follow Christ to the best of our ability, amen.

Thank you.

| Tagged bible, christianity, faith, god, jesus | Leave a comment

St. Joseph, Terror of Demons and model of manhood, pray for us!

Edit

Posted on January 12, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Joseph the Just Man

Yesterday, we heard about the ancestors of Jesus, including all those reprobate characters, noting

A Just Man Is Hard to Find

4 Ways Mary's Husband Is a Role Model for Today's Men

| Leave a comment

'Guide Me, Oh Thou Great Jehovah' Tabernacle Welsh Baptist

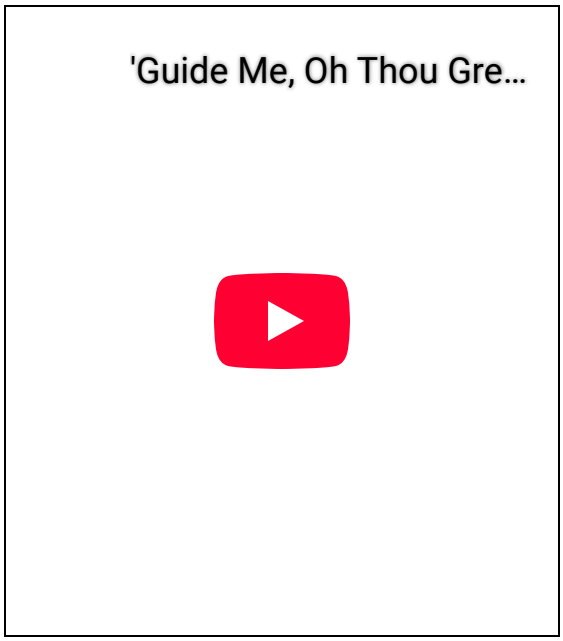
Edit

Church, Cardiff.

Posted on January 12, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Is there sex trafficking of special needs children?

Edit

Posted on January 11, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

https://www.perplexity.ai/search/is-there-sex-trafficking-of-sp-65pw7LvtRqGZkndYROk4Kw

| Leave a comment

“The real money-makers of prostitution are pimps, traffickers, and other predatory stak eholders.

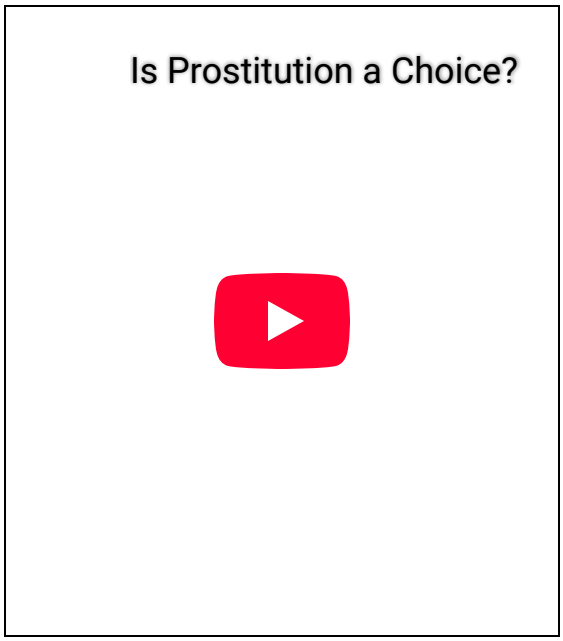
Edit

Posted on January 11, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

As such, these individuals have devised a clever cover narrative that conceals the deeper truth of what is actually happening to those being sold for sex, preventing the outside world from seeing the injustice.”



| Leave a comment

Posted on January 11, 2025 by Boyd Camak,

Edit

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

https://reset180.com/

| Leave a comment

Know the signs. Save a life. The National

Edit

Human Trafficking Hotline is available 24/7 to help victims and take tips. Call 1-888-373-7888, text HELP to 233733, or chat online at humantraffickinghotline.org. Share and make a difference! #EndHumanTr

afficking #BeFree

Posted on January 11, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Posted on January 10, 2025 by Boyd Camak, Edit

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Know the signs. Save a life. The National Human Trafficking Hotline is available 24/7 to help victims and take tips. Call 1-888-373-7888, text HELP to 233733, or chat online at humantraffickinghotline.org. Share and make a difference! #EndHumanTrafficking #BeFree

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human trafficking in northern Edit

Virginia and nationally

Posted on January 10, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

https://www.perplexity.ai/search/give-me-an-overview-of-human-t-LDAkYj6HT5iK882znGMqPw

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Look Below the Surface: Human Trafficking is Modern Day Slavery

Edit

Posted on January 10, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Look Below the Surface
Human Trafficking is Modern Day Slavery
Do you ever feel like you are a slave?
It is possible you could be a victim of human trafficking without even realizing it
Ask yourself
Has anyone ever convinced you to have sex for money?
Has anyone forced you to work to pay off a debt to them or anyone else?
Has anyone ever lied to you about the type of work you would be doing?
Has anyone made threats against you or your family?
You need to know
It is illegal for someone to do this to you
Your immigration status does not matter
You can find help
Victims of human trafficking are protected under both United States and Virginia Law
If you or someone you know is being forced to engage in any activity and cannot leave, whether it is commercial sex, housework, farm work, or any other activity - call the trafficking hotline to access help and services.
The National Human Trafficking Hotline: 1-888-373-7888
The hotline is available
24/7 Toll Free
Anonymous Confidential
Able to provide help and referral to
Services, Training, General Information
Available to Non-English Speakers
Mira debajo de la superficie
La trata de personas es la esclavitud moderna
¿Alguna vez sientes que eres un esclavo?
Es posible que puedas ser víctima de la trata de personas sin siquiera darte cuenta
Pregúntese
¿Alguien te ha convencido de tener relaciones sexuales por dinero?
¿Alguien te ha obligado a trabajar para pagar una deuda con ellos o con alguien más?
¿Alguien te ha mentido alguna vez sobre el tipo de trabajo que estarías haciendo?
¿Alguien ha hecho amenazas contra usted o su familia?
Necesitas saber
Es ilegal que alguien te haga esto
Su estado migratorio no importa
Puedes encontrar ayuda
Las víctimas de la trata de personas están protegidas por las leyes de los Estados Unidos y Virginia
Si usted o alguien que usted conoce está siendo forzado a participar en cualquier actividad y no puede irse, ya sea sexo comercial, tareas domésticas, trabajos agrícolas o cualquier otra actividad: llame a la línea directa de trata de personas para tener acceso a ayuda y servicios.
La línea nacional de trata de personas: 1-888-373-7888
La línea directa está disponible
24/7 sin costo
Anónimo Confidencial
Capaz de proporcionar ayuda y referencias a
servicios, entrenamiento, información general,
disponible para personas que no hablan inglés
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The cross is a crime scene. Edit

Posted on January 10, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Stuff from bot Edit

Posted on January 9, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Gospel, Tradition, and the Layperson

Camak discusses primitivism and tradition in the context of his understanding of the gospel and how it relates to the lives of laypeople [1, 2].

Primitivism:

-

Camak notes that some theologians and clergy criticize the idea of “primitivism,” arguing that it is impossible to “roll the clock back” and find a pure spot in Christian tradition [2].

-

He acknowledges that tradition is what has been received, and that the past

cannot be simply replicated [2].

-

However, Camak argues that the gospel revelation is not an idea that demands continual allegiance to a tradition of interpretation, but is instead a timeless reality revealed through Christ's life, death, and resurrection [2, 3].

-

He believes that the focus should be on this event, not on the interpretations and intellectualizations of it [3].

-

He emphasizes that the gospel is not about a set of ideas, but about the testimony of an event, specifically God taking on flesh, living a life that reveals truth, and culminating in his crucifixion and resurrection [1, 2].

-

This event is a renewal of the human condition and creation, and not a reset to the beginning [2].

Tradition:

-

Camak states that there is no single line of thought without contradiction in the interpretive traditions of both the Eastern and Western Churches [4].

-

He notes that there is a tradition of argument and dissent even within the New Testament, challenging the idea of a unified tradition of uniform interpretation [4].

-

He references Karl Rahner who said that the different strands of the Roman Catholic tradition should not be forced to be equivalent [4].

-

Camak believes that the truth of the gospel goes back to the cross and that the crucifixion itself is a revelation of the human condition and reality [4].

-

He does note that liturgical traditions have preserved the scriptures through continuity of reading them at the appropriate times [5].

-

He argues that the focus should be on the life, death and resurrection of Christ, and not the traditions surrounding it, in order to appreciate the reality revealed by Christ [3].

●

He believes that understanding and meditating on the gospel and sharing its good news does not require a scholarly understanding of Christian tradition [3]. He does not think that going to seminary should be approached as a hobby [3, 6].

●

He believes that laypeople don’t need to know the complexities of the evolution of the Old Testament or all the tenses of Koine Greek in order to understand the gospel [1].

●

Instead of intellectual pursuits, Camak argues that the goal for laypeople should be to acquire a spirit of peace, making others curious and providing opportunities to sow seeds of the gospel [1].

In summary, Camak acknowledges the role of tradition but emphasizes that it is not the primary focus. He values the event of Christ’s life, death, and

resurrection as the core of the gospel, not the interpretations of tradition. He believes that while tradition is important, it should not obscure the radical simplicity of the gospel, and it should not be a barrier to faith for laypeople [1, 2].

| Leave a comment

What was the role of the liturgy in preserving (and creating) the New Testament? Edit

Posted on January 9, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Liturgy played a critical role in both preserving and shaping the New Testament. Early Christian gatherings incorporated liturgical practices, such

as reading Old Testament scriptures and apostolic letters aloud, which helped establish these texts as authoritative [6][7]. Hymns, creeds, and prayers embedded in the New Testament (e.g., Philippians 2:6-11) reflect early liturgical use, preserving theological content through repetition [1][6]. Additionally, the public reading of texts in worship influenced their transmission, ensuring consistency while occasionally prompting stylistic adjustments for clarity [6]. Thus, liturgy served as both a medium of preservation and a framework for theological expression.

Sources

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https://www.perplexity.ai/search/what-was-the-role-of-the-litur-s_GCPDhVSPaazI3vNpCI7A

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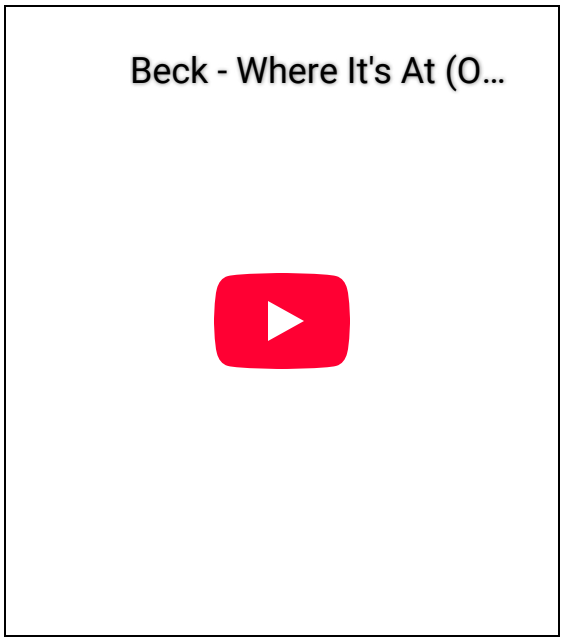
Beck – Where It's At Edit

Posted on January 9, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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voice dictation transcribed with about half a dozen misspellings

Edit

Posted on January 9, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

I'm skeptical of this idea of laity, attending and graduating from

seminary in midlife or late life as if the faith is some kind of hobby.

Although I'm gonna stick to myself and or try to stick to myself and not worry about the speck in my brother's eye when I have many logs in my own eyes.

But from my perspective for layman to pile on knowledge and training that is appropriate to clergy who for example have to produce a sermon every week and who have to be equipped to do all of the other duties of their office whether it's a house blessing or counseling parishioners in difficult times and I don't know if that's even covered in seminary but in any event I think that most laity who are interested deeply in the gospel our job is to look at things from a lay perspective in addition to doing our other duties such as our our profession or our family life whatever else we're called to do and to me the gospel is simple and the challenge is to appropriate that radical simplicity in our lives and as God calls us to help others to do the same whether it is sowing seeds that fall on the rocky ground or the good soil or just as one saint said acquire a peaceful spirit and a thousand around you will be saved the key is to follow Christ moment by moment as best we can and of course the only way to start doing that is to seek Christ above all

things and to have that internal spirit of peace that can be transmitted and if you don't have that you really have nothing to transmit of course so of course God can use anything he can use Balaam's ass to spread the the gospel so even if one is not quote-unquote certified or as if certification is something that can be applied to the gospel but even if one is not a saint or even on the way to sainthood God can of course use that for his ends but any event I think that the main thing is to understand the radical simplicity of the gospel and in seminary one learns things I'm told like the ancient languages and theological structures and tradition of Christian tradition and etc etc but it's not like a layman needs to know all of the tenses and coin a Greek or all of the complexities of the evolution of the Old Testament including the different you know how hypothetical texts that composed the Pentateuch or whatever I think that the for a layman the the goal is to acquire a spirit of peace and to in such a way they'll make people curious about how you are so peaceful and also give you the chance to sow seeds as appropriate and for me the gospel is not a formula it's not a set of ideas it is a testimony of an event an event and the event is that God took on flesh and lived a life that reveals what truth is and that life was consummated in his crucifixion and his resurrection so God

took on flesh as the son of a peasant woman and a legal father of a carpenter and was born in a manger a feeding trough for animals he didn't even have the decency of an indoor birth and he was greeted by shepherds not the elite theological crowd but shepherds you don't get much more peasant or low class than that and his life was a revelation of the truth and so this incarnation was I called the jaws of life but it was it was God's invasion into human life in space-time and it started a complete renewal of the human condition and of creation from the inside out now of course this didn't happen in isolation there was a long history of prophecy and and preparation that God executed through the prophets through the Jewish people to and even John the Baptist as the consummation of that Old Testament line to prepare the way for Christ and Christ's life was an invasion into the human condition and he started the renewal of all things a new creation as that icon points out as that Rowan Williams a sermon or essay or whatever it was homily points out the God of the Christ was grasping Adam and Eve by the hand and pulling them out of Hades and they were elderly people when they were pulled out they were pulled out with the with the maturity of their lives so it wasn't a reset of creation it didn't wind the clock back but rather it started a renewal

from the inside out and that truth that truth is eternal that truth is everlasting and I note that some theologians and some clergy they say well they attack this idea of primitivism primitivism they say that you can't roll the clock back you have to stay within in the tradition you can't go back and find a spot in the Christian tradition because all we have received is a tradition and it's impossible to wind the clock back and that's just as well as far as it goes but I would say that the gospel revelation which is the life of Christ is not an idea it is not something that demands continual allegiance to a tradition of interpretation and of course anyone who is in the Eastern Orthodox tradition or the Roman Catholic tradition as I understand it knows that when you really get under the covers there is no single line of thought without contradiction that the interpretive tradition in the Eastern Church and the Western Church is actually pretty multifaceted and I know that Carl Ronner for example said that these different strands in the Roman Catholic tradition cannot and should not be attempted to be harmonized or maybe harmonize is the wrong word but they should not be it should not be forced to make them equivalent and I know that one Amlican leader talked about how even within the New Testament there is a tradition of argument and there's a tradition of

descent and and so there's this myth that there's this unified tradition of uniform interpretation it's just not true but for me I go back to another interpretation from another Amlican leader who I will not name right now because I don't want to butcher and and a scribe to him my dumbed-down version but in the reform tradition I wouldn't say reform but I would say more Lutheran the truth always goes back to the crucifixion to the cross and the cross itself is a revelation of the human condition and of reality itself and what is that revelation it is that human beings crucified the Lord incarnate God incarnate revealed himself to his children in the flesh and the way we reacted to that was to crucify him to murder him to execute him to torture him to death to shame him in the most heinous way possible that's what we did to our Lord when he came to us in the flesh and that itself is a revelation of the human condition and what we do to our Lord every day all of us all the time and I think it was Ronner or at least some a summation of Ronner that I read that said that that revelation cannot be surpassed there is nothing more that God can say to us that he hasn't already said in the word incarnate crucified and so when our theologies fall apart when our scholastic ivory towers of intellectual gymnastics fall apart as they do and I would say they always fall apart in the

foxhole of life we have to return to the word incarnate made flesh and how we what we did to him and that is the revelation of the gospel and I'm stealing this this insight from a learned Anglican theologian but I don't want to give his name right now because I don't want to butcher the I don't want to ascribe the quote in incorrectly and I'm a blogger not a scholar so in any event you know I'm a plagiarist as I would say but I'm trying to witness to the gospel in my life and so that is what we did to the Lord incarnate but that is the terrible news of the gospel but the this crucifixion also reveals the good news of the gospel which is that God still loves us there's nothing we can do even to the even if we crucify torture murder shame we even if we throw the worst that we could possibly throw at God he still loves us and we can't kill him ultimately because he but he was resurrected and whatever you whatever you believe about the resurrection whether you believe in a literal walking out of the tomb or whatever it wasn't just sweet by and by because there were lots and lots of people that want to give their life they're willing to be martyred and tortured rather than deny that Christ was resurrected and let's face it if this was nothing but human invention the Christian tradition would not be here 2,000 years later and so that's the gospel and you know the idea that God

became incarnate became one of us and his life was a demonstration of how to live and how to cope with this human condition that we have in this fallen world that we live in and his and the the culmination of that life was a brutal vicious execution which was then followed by a resurrection that reality that life death and resurrection that is what truth is not some idea and so to those who say primitivism cannot be reliable I would say that this is not primitivism this is a timeless reality and you don't have to interpret every single thread or pay attention to every single side road and permutation of how humans have tries to have tried to intellectualize this event you don't have to you don't have to pay attention all that to appreciate this reality that has been revealed by Christ life death and resurrection God's Emmanuel Christ with us that is what has been revealed by by Christ life death and resurrection and one can ponder this over and over for one's whole life and just and discover all of the all the ways it can be meaningful to one's life and one does not have to be a scholar or have this one does not have to go to seminary as a hobby to understand and meditate on this and to share the good news of this and so I would even point out that you know those who are not highly educated or have an elite education or whatever I think it's plain that God has a special preference for shepherds for

lepers for peasants and he says Christ says that it's easier to go through the a camel to go through the Ivan needle than for a rich man to enter the kingdom of heaven and it's pretty clear in the tradition or in at least in my interpretation that you can't serve two masters you know you can't say I'm going to try to amass a fortune and I'm also going to try to follow Christ it just doesn't work that way you have to in order to have the peace of Christ you have to be all in that's just the nature of the game it's not like God is saying he's not going to be nice to you if you don't like really you know suck up to him it's like hey you know the world is hard life is hard you know there was a fall whether you call mythical or whatever there is a this world is really hard to live in and Christ has revealed the way to do it and it's still really hard and these other lures money power status whatever they're empty promises as the baptismal promises say in the Alican tradition as anybody who has these things if they're being honest these rich people that have spent their life amassing fortunes you can talk to them that those those fortunes do not provide meaning for them they're empty promises people who have climbed the ladder to the top of the political political whatever like those things do not satisfy the human heart they are a distraction and you know those of us with families and

normal lives you know we can't become monastics or whatever we have to live in the real world and that's why I look at to st.

Joseph as a model of trying to be a provider and protector of his family and also making a living and it's not easy those of us who have these world responsibilities can't just up and move to a monastery and we have to learn how to balance these these conflicting demands it's not easy and the way to do it is to be all in for Jesus and listen to the Holy Spirit seek Christ with all your heart and all your strength and all your mind and listen to the Holy Spirit and that may that may involve a lot of hard work it might be a lot of therapy it might be a lot of repentance it might be a lot of confession whatever but if you try to follow Christ he will be there with you he is following us he came to us first he became the jaws of life so if you have an intention if you have a desire to follow Christ it will happen you and we won't know exactly how it plays out in our own lives because he doesn't work that way we get told moment by moment what to do and it's not easy but if we have an intention we have a desire it will work out and he will provide us whatever we need to accomplish whatever he wants us to do whether it's money whether it's what to say whether it's whatever if he wants us to do something he'll provide

the what we need to do it the the challenge is to find out what he wants us to do and then to trust that he will provide a way to do it and there's a lot of a lot of times we're waiting we're waiting we know he wants us to do something but he's not given us the tools or the money or the connections or the opportunities that he wants us to that we need to do it and so a lot of the time what we need to do is not pray to God give me give me give me the way we need to pray to God is give me peace Lord let me help me listen help me shut the hell up and listen and acquire a spirit of peace and if we find ourselves in a situation where it's confusing if it's it's whatever we have to learn just to be still to know God is God to listen and frankly in those in those as a Buddhist teacher would say in the squeeze in those times where we're in a wilderness position or whatever those are the times we can grow and it may mean that maybe that God needs us to grow spiritually before we go to the next assignment and sometimes the only way to to grow is to be in the squeeze where we don't have what we need or when we're we're in a wilderness period and and we get a lot of advice and sometimes that advice is good and sometimes it's bad and sometimes it's in between and we have to learn how to how to listen and how to filter that advice and how to filter our own thoughts through what

God wants us to do and we have to grow spiritually we have to make Christ our priority once we do that we learn to listen and we learn to to grow we learn to put our chips all on Christ and our security all on Christ and so that may be what's needed before we go to the next assignment because maybe the next assignment has a bigger power to attract us away from Christ maybe the next assignment is a higher paying job or more secure job or whatever but maybe we need to learn in the hard times that are what it feels like to be in the hand of Christ to listen to Christ to listen to God which may include a period of desolation which means we don't feel like we hear him but we need to learn to walk with Christ before that next assignment so that we don't get distracted so that we don't make let this new assignment become an idol and get off the path because let's face it life is short and when we approach Christ at the end of our life even when we become retired before the end of our life all these worldly trophies that's Henry now and points out so well or become worthless the only thing that's gonna last is the love of Christ that we have and the love we show to others and all this all this worldly stuff is just trinkets it's gonna pass away and so before we get more trinkets we may need to learn how to focus more on Christ so we don't get distracted and so that's the kind of thing we need to

be focused on that's the kind of thing we need to be focused on not getting theological trinkets or worldly trinkets or whatever we need to learn to focus on the love of Christ and establish that relationship Christ and follow Christ and listen to Christ and repent when we fall and that is the only way that is the only way that we're gonna have peace and that's the only way that when we get to the end of our life we're gonna be peaceful and satisfied and that we know that we did the right thing as best we could and again that's just reality it's not like Christ is trying to say you got to suck up to me in order for me to like you he loves us he loves us before we were ever created he died for us he endured everything for us and he's even calling us to become a part of his mission so that the Bible says that our sufferings complete the sufferings of Christ what the hell does that mean well it means that all of our suffering can be attached to the cross to Christ's suffering and we can integrate that suffering not only into our own experience but into Christ's experience because let's face it there are some things there are some sufferings that Christ did not experience but we can we can experience those and therefore we become part of Christ creation we become part of Christ redemption and what is more significant than that you know trophies power status no we get

to become part of the the renewal and the recreation of the world we get to be co-heirs with Christ we get to be part of Christ's work and it's essential it's not like a sideshow you know God is going to redeem this world one way or the other but we get the opportunity to become part of that renewal and what could be more satisfying at the end of our life than that than the fact that we we attached our life to the life of Christ and that we became co-heirs and we became part of Christ's work that's the thing that's going to last not a seminary degree not some sideshow ministry that we had that we invented because we wanted to feel part important whatever we need to learn how to how to listen to Christ and do his will as best we can and that is what is going to make us happy at the end of our life that is what's going to give us peace right now and you don't need to know Coine Greek or Hebrew or whatever to do that and so and you don't need to understand the cultural milieu of New Testament whatever to do that we need to go back to the foot of the cross that is what is revealed and we can access that now I will say that the liturgical traditions I think preserved that the best because they do have a continuity of the scriptures reading them at the right times in terms of how they've been read and you know I think the liturgical traditions are

| Leave a comment

contra the rumor that sophisticated New Yorkers have outgrown the gospel—there are multiple thriving parishes in the Anglican tradition from “liberal” Episcopal all the way to “conservative”

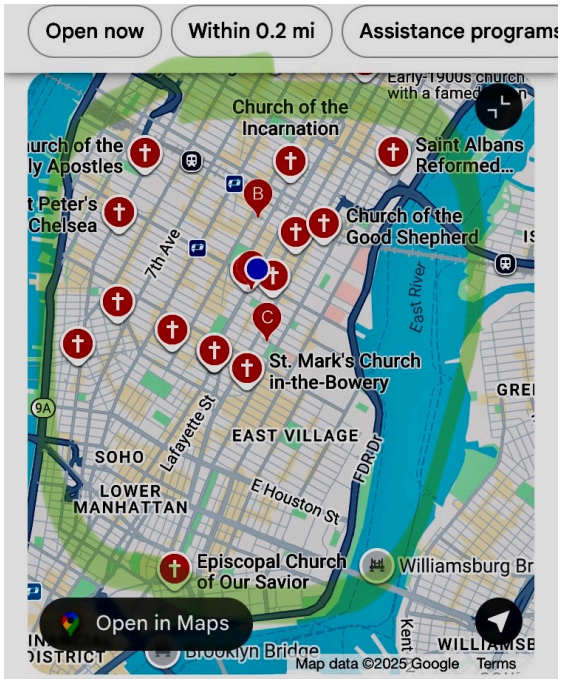
Edit

ACNA and everything in between. (Note to NoVA neighbors—I even noticed some clergy who went to *Virginia* Theological Seminary.) #roadtrip

Posted on January 9, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Open · Closes 5 PM
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B The Church of the Transfi..
0.3 mi · 1 E 29th St
Open · Closes 4:30 PM
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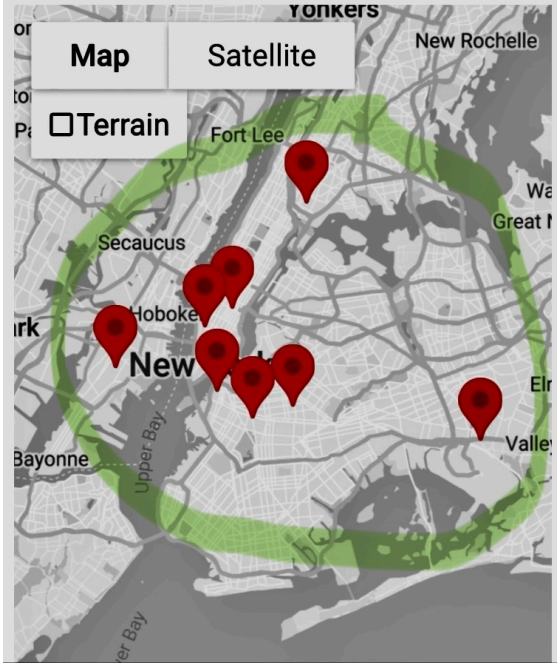

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beatitudes vs. bullshit Edit

Posted on January 7, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

The Beatitudes are the way out of the rat race. In the rat race everything depends on us—food, water, shelter, making money, managing anxiety, proving that we matter, that our lives count for something, getting out from under these voices (external and internal) that criticize us, that try to define us, manipulate us, shame us, control us, enslave us.

The gospel is God saying fuck that shit—I'm not going to stand by and let my children be abused by each other—and ultimately by the wicked spiritual forces, the demons, Satan—like that. I'm going to demonstrate in My own flesh and blood what I've been trying to tell them through the prophets for soooo long—namely that I am their Father and they are my children and I am right here with them. Life is of course still brutally hard, but I will be with them every step of the way. They can cast their anxieties on me. They can trust that I will provide what they need to do what I want them to do, and

what to say when I need them to say it. And that I love them to death—literally on the brutal/shameful/violent cross. I loved them even before their human parents. And seriously is there anything that can top that for self definition? Salesperson of the year? Gold medal athlete? Being one of the cool kids? Graduating magna cum laude? Being born into aristocracy? Being the most learned academic? The richest tycoon? The most powerful geo-political figure? No! That's what the Beatitudes are about. They are My way of calling bullshit on all of that—and pointing out that it is the poor, the meek, the merciful who are blessed because they aren't caught up in these lies that keep my children focused on empty promises rather than their loving Father who is here with them in the foxhole if only they would stop and look and see.

| Leave a comment

from today's scripture readings

Edit

Posted on January 7, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Reading 1

1 John 4:7-10

Beloved, let us love one another,
because love is of God;
everyone who loves is begotten by
God and knows God.
Whoever is without love does not know
God, for God is love.
In this way the love of God was
revealed to us:
God sent his only-begotten Son into
the world
so that we might have life through him.
In this is love:
not that we have loved God, but that
he loved us
and sent his Son as expiation for our
sins.

| Leave a comment

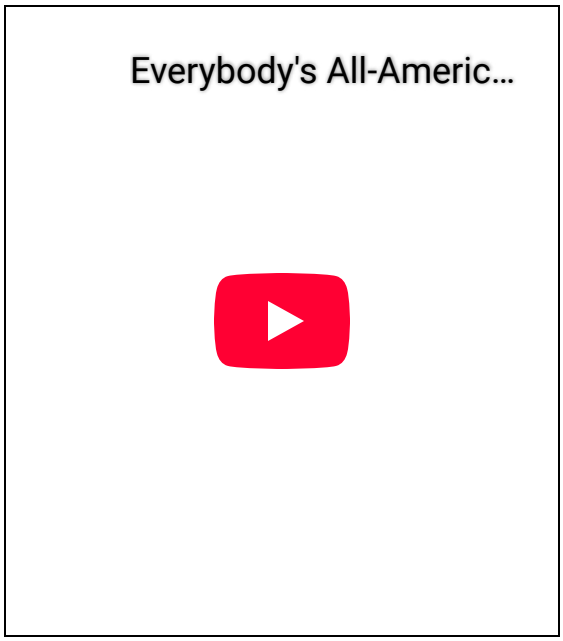
Everybody's All-American

Edit

Posted on January 6, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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bots: How does Camak blend existentialism and Christianity?

Edit

Posted on January 5, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Boyd Camak's approach to Christianity is deeply intertwined with existentialist thought, emphasizing personal

experience, authenticity, and the confrontation of life's inherent difficulties. He blends these two seemingly disparate perspectives to create a unique way of understanding faith and life.

Here are key ways Camak blends existentialism and Christianity:

- **Focus on Personal Experience:** Camak prioritizes personal experience over intellectual or theological abstraction. This is a key element of existentialism, which emphasizes individual existence and subjective experience. Camak sees the gospel as a reality to be lived and encountered, rather than a formula to be understood. He believes that people may have a closer relationship with Christ because of their lack of academic philosophical knowledge, indicating that direct experience can be more valuable than intellectual understanding.
- **Confrontation with the Absurd and the Tragic:** Like existentialist philosophers, Camak doesn't shy away from the harsh realities of life, including suffering, brokenness, and the apparent

meaninglessness of the human condition. He acknowledges that “something is deeply deeply wrong about the human experience–both externally and internally”. Camak believes the gospel is that Christ faced the human condition directly and that this allows people to face life directly. He also views life as a process that will “crucify” a person every day.

- **Authenticity as a Core Value:** Camak emphasizes existential authenticity, which involves acknowledging that the way things have been done is not working and drawing a line in the sand. This aligns with existentialism’s focus on living a genuine life in the face of an indifferent world. He suggests that many people feel “thrown into a life they didn’t ask for” and that the questions raised by existentialist philosophers are the very ones that must be confronted for an authentic life.
- **Christ as a Model for Authentic Living:** Camak sees the life of Christ as a model for living authentically, including his teachings, death, and resurrection. He views Christ’s life as an embodiment of his teachings. Rather than seeing Jesus merely as a concept,

Camak emphasizes his humanity and the fact that Jesus lived out his teachings. Camak sees Christ's life and death, not as a label, but as a doorway into seeing the truth.

- **Suffering and the Cross as Transformative:** Camak sees suffering as a way to connect with Christ's suffering and find meaning. He views the cross as a place where the worst possible evil reveals the best possible good. By attaching personal burdens to the experience of Christ, individuals can find relief. He believes that transformation and resurrection are possible through confronting the most difficult and painful aspects of life. Camak also suggests that identifying with Christ's suffering, including the shame he endured, can lead to freedom from personal shame.
- **Internal Freedom and Peace:** Camak believes that true Christianity is not about external markers of faith, but about finding internal freedom, peace, and joy, as well as the ability to cope with the tragic and absurd. He sees the gospel as a way to achieve freedom from external authorities and from the

"default mentality of the human condition which leads to anxiety and despair".

- **The Gospel's Transformative Power:** Camak's view of the gospel is not that it is something to be passively received, but as an active force that transforms individuals. He sees the gospel as God's active rescue of humanity, emphasizing that God's love is not dependent on individual worthiness or understanding. He states that the gospel is not relevant to him, but rather he is relevant to the gospel. The gospel is the active agent, and individuals are those who are acted upon by its power.
- **Simple, Counterintuitive, and Direct:** Camak stresses the simplicity of the gospel, stating that it "upends all of [his] categories and exposes the vacuity of all of [his] intellectual constructs". He is drawn to the counterintuitive nature of the gospel, and believes that Jesus' teachings can lead to joy and peace.

In summary, Camak blends existentialism and Christianity by emphasizing personal experience, confronting the harsh realities of life, seeking authenticity, viewing Christ as

a model for living, embracing suffering as transformative, pursuing internal freedom, and recognizing the power of the gospel to transform individuals. He doesn't see faith as a set of intellectual concepts but as a lived experience that addresses the core existential questions of life.

| Leave a comment

as the bots restate it:

Edit

Posted on January 5, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

When Boyd Camak says that "the gospel is not relevant to me. I am relevant to the gospel", he is expressing a perspective that shifts the focus from the individual's reception of the gospel to the gospel's transformative power on the individual. This statement can be understood in the context of several recurring themes in his blog, as well as his emphasis on existentialist thought.

Here's a breakdown of what he likely means:

- **Rejection of a Consumerist Approach to Faith**: Camak's statement challenges the notion that the gospel is something to be chosen or consumed based on its perceived benefits to the individual. He is suggesting that the gospel is not a consumer choice but rather an active rescue from the human condition by God. This implies a rejection of a transactional view of faith, where individuals evaluate the gospel based on what it can do for them.
- **Emphasis on Personal Transformation:** Instead of viewing the gospel as something to be passively received, Camak suggests that the individual must be actively engaged with the gospel and allow it to transform their lives. The individual's relevance to the gospel means that they are the subject upon which the gospel's message acts, and it is through this engagement that the gospel's power is realized.
- **Existential Engagement with Faith:** This perspective aligns with Camak's existentialist approach to Christianity, which emphasizes personal experience and authenticity over intellectual abstractions.

He is saying that the gospel is not some external formula to be understood, but a reality that must be encountered and lived.

- **Challenging Conventional Notions of Relevance:** By stating that the gospel is not relevant to him, Camak may be challenging the conventional understanding of “relevance”. He might be suggesting that the gospel doesn’t need to be made relevant to individuals, but rather, individuals need to understand their own relevance to the gospel. This flips the typical approach where religious institutions often try to make the gospel more appealing or relatable to contemporary audiences, rather than inviting individuals to examine how the gospel is already addressing their core existential realities.
- **Focus on the Gospel’s Unifying Power:** Camak’s statement can also be seen in light of his view that we are all part of the human family, doing the best we can, living with the consequences of poor choices, and that this is the world that Christ entered. He views the gospel as God’s active rescue of humanity, which emphasizes that God’s love is not

> dependent on individual worthiness or understanding, but rather on God's own nature as love. The gospel is relevant because of its power to transform the human condition.

In essence, Camak's statement is a call for a radical reorientation of how one relates to the gospel. It's not about whether the gospel is useful to an individual, but about how the gospel defines the individual's existence and calls them to transformation. He is saying that **the gospel is the active agent, and individuals are those who are acted upon by its power**.

> **in other words, the gospel is not a consumer choice. it is God's active rescue of me from the human condition by taking it**

| Tagged bible, christianity, faith, gospel, jesus |

Leave a comment

in other words, the

Edit

gospel is not a consumer choice. it is God's active rescue of me from the human condition by taking it on Himself.

Posted on January 5, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

> **The gospel is not relevant to me. I am relevant to the gospel.**
>
> Boyd Camak 0

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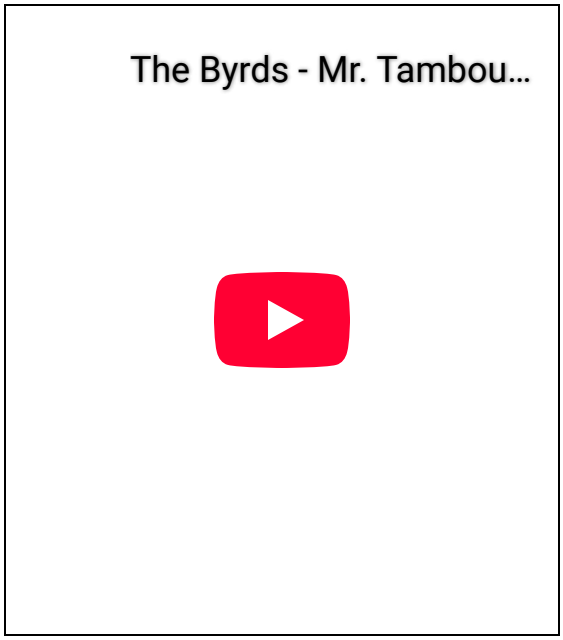
The Byrds – Mr. Tambourine Man

Edit

Posted on January 5, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

We’re all part of the human family—doing

Edit

the best we can—some wisely, some not. God loves all of us. And we're all living with the consequences of poor choices of others and our own. This is the world that Christ entered.

Posted on January 5, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Edit

Love over bitterness— (per google: A feeling of anger, unhappiness, or ill-will, often caused by a belief that one has been treated unfairly) wow, that just made so much circumstantial frustration drop…+ easier than trying to

become a Buddhist. (Dalai Lama would approve my remaining a Christian, but damn life is hard.)

Posted on January 5, 2025 by Boyd Camak, hypocrite with logs in my eyes. (Matthew 7:3-5) Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Based on the provided sources, here's what Boyd Camak might say to someone who hates life:

- **Acknowledge the Reality of Suffering:** Camak recognizes that "something is deeply deeply wrong about the human experience–both externally and internally". He doesn't shy away from the "tragic and the absurd and the evil". He also states, "Life is going to crucify me every day". He would likely

acknowledge that the person's feelings are valid and not dismiss them.

- **Confront the Problem Directly:** Camak believes that there is nothing that can be done about the human condition until we face it directly. He seems to suggest that **avoiding the pain or seeking a quick fix is not the answer.**
- **The Gospel is About Facing Reality:** For Camak, the gospel is that Christ's life and death were God facing the human condition directly, and this allows people to face life directly. Therefore, he would likely encourage the person to look directly at their pain and not turn away.
- **The Path of Christ Involves Death and Resurrection**: Camak states, "*spiritually* speaking…you have to really die before you can be resurrected". He also notes that "*spiritually speaking* following Christ will kill you". This indicates that **he believes that transformation comes through confronting the most difficult and painful aspects of life**.
- **Finding Freedom from Shame:** Camak suggests that

Christians are called to identify with Christ's suffering and shame, which paradoxically leads to freedom from personal shame and finding worth in Christ, rather than the world's standards or personal failures. He would likely want the person to know that **their worth is not based on their ability to escape the pain of life.**

- **Focus on Experience Over Intellectual Constructs:** Camak emphasizes personal experience over intellectual constructs. He would likely not offer philosophical platitudes or intellectual arguments but **encourage the person to engage with their own experience**.
- **God's Love and Forgiveness:** Camak suggests that we don't have to *do* anything to make God forgive us and that repentance is realizing and claiming that God has *already* forgiven us, enabling us to walk free from guilt, shame, and fear.
- **The Importance of Trust**: Camak indicates that his way through fear is trust and that he needs God to remind him to trust.

- **Love Over Retaliation:** Camak suggests that “only love is stronger than death” and that “the only way to get out of the *hell* of life in *this* world, is to do the same [as God]. Therefore, he would likely encourage a person who hates life to **choose love instead of bitterness and vengeance**.
- **The Gospel is Simple**: Camak states “The gospel is not sophisticated. It is so simple that it upends all of my categories and exposes the vacuity of all of my intellectual constructs”.

In summary, Camak wouldn’t offer a simple solution but would likely encourage the person to face their pain directly, find freedom from shame, and seek a deeper connection with God through personal experience, choosing love over bitterness. He would emphasize that life is difficult but that it can be faced with faith and trust, with the ultimate goal of finding peace, joy, and the ability to cope with the tragic and absurd. He would also point out that **the way out of the “hell of life” is to follow the example of Christ in not retaliating**.

| Leave a comment

Imitation of Christ by Thomas à Kempis

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

https://g.co/kgs/w1UAjVq

| Leave a comment

Daily Orthodox Scriptures A Journey Together Reading Through the Bible in One

Edit

Year Fr. Alexis Kouri helps lead listeners through a reading of the entire Bible in one year.

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Daily Orthodox Scriptures

A Journey Together Reading Through the Bible in One Year

Fr. Alexis Kouri helps lead listeners through a reading of the entire Bible in one year.

| Leave a comment

from the Orthodox Church in

Edit

America websi te

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Icons

In the Orthodox Church the icons bear witness to the reality of God's presence with us in the mystery of faith. The icons are not just human pictures or visual aids to contemplation and prayer. They are the witnesses of the presence of the Kingdom of God to us, and so of our own presence to the Kingdom of God in the Church. It is the Orthodox faith that icons are not only permissible, but are spiritually necessary because "the Word became flesh and dwelt among us" (Jn 1.14). Christ is truly man and, as man, truly the "icon of the invisible God" (Col 1.15; 1 Cor 11.7; 2 Cor 4.4).

The iconostasis or icon screen in the Orthodox Church exists to show our unity with Christ, his mother and all the angels and saints. It exists to show our unity with God. The altar table, which stands for the Banquet Table of the Kingdom of God, is placed behind the so-called royal gates, between the icons of the Theotokos and Child and

the glorified Christ, showing that everything which happens to us in the Church happens in history between those “two comings” of Christ: between his coming as the Saviour born of Mary and His coming at the end of the age as the King and the Judge.

The icons on the royal gates witness to the presence of Christ’s good news, the gospel of salvation. The four evangelists who recorded the gospels appear, and often also an icon of the Annunciation, the first proclamation of the gospel in the world. In Greek the gospel is the *evangelion*, the authors of the gospels the *evangelistoi*, the annunciation the *evangelismos*.

Over the doors we have the icon of Christ’s Mystical Supper with his disciples, the icon of the central mystery of the Christian faith and the unity of the Church in the world. It is the visual witness that we too are partakers in the “marriage supper of the lamb” (Rev 19.9), that we too are blessed by Christ “to eat and drink at my table in my kingdom” (Lk 22.30), blessed to “eat bread in the Kingdom of God” (Lk 14.15).

Over and around the central gates are icons of the saints. The deacon’s doors in the first row (for the servants of the altar) usually have icons depicting deacons or angels, God’s servants.

The first row also has an icon of the person or event in whose honor the given building is dedicated, along with other prominent saints or events. Depending on the size of the iconostasis, there may be rows of icons of the apostles, the major feasts of the Church, the prophets and other holy people blessed by God, all crowned on the top by the cross of Christ.

In recent centuries the iconostasis in most Orthodox churches became very ornate and developed into a virtual wall, dividing the faithful from the holy altar rather than uniting them with it. In recent years this development has happily been altered in many places. The iconostasis in many church buildings now gives first place to the icons themselves and has become once more an icon “stand” or “screen” (stasis) rather than a solid partition.

Besides the iconostasis, Orthodox Church buildings often have icons or frescoes on the walls and ceilings. The “canon” of Church design is to have the icon of Christ the Almighty in the center of the building, and the icon of the Theotokos with Christ appearing within her found over the altar area. This latter icon is called the “image of the Church” since Mary is herself the prototype of the entire assembly of believers in whom Christ must dwell. In

the altar area it is also traditional to put icons of the saints who composed Church liturgies and hymns. Directly behind the altar table there is usually an image of Christ in glory—enthroned or transfigured or resurrecting, and sometimes offering the eucharistic gifts.

https://www.oca.org/orthodoxy/the-orthodox-faith/worship/the-church-building/icons

| Tagged bible, christianity, church, faith, saints |

Leave a comment

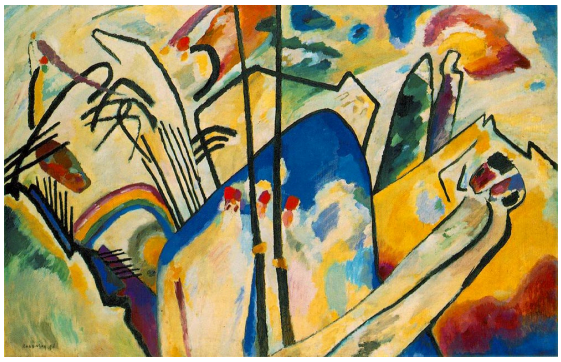
Composition IV (1911) by Wassily Kandinsky

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



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Christ the Tru Edit Vine,
16th century

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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Pentecost by Duccio di Buoninsegna between 1308 and 1311

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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“Christ Taking Leave of the

Edit

Apostles” tempera painting on wood by Duccio di Buoninsegna between 1308 and 1311

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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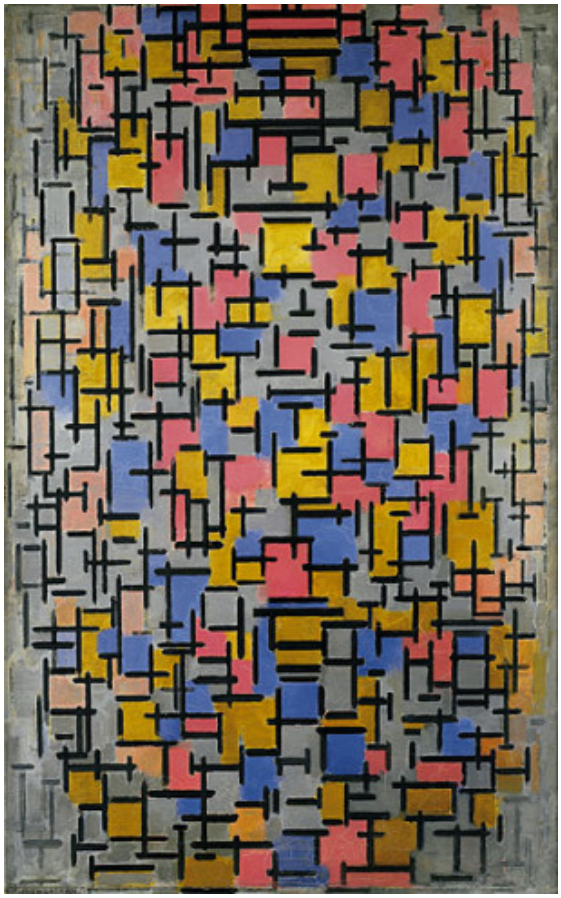
Piet Mondrian's "Composition" from 1916

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

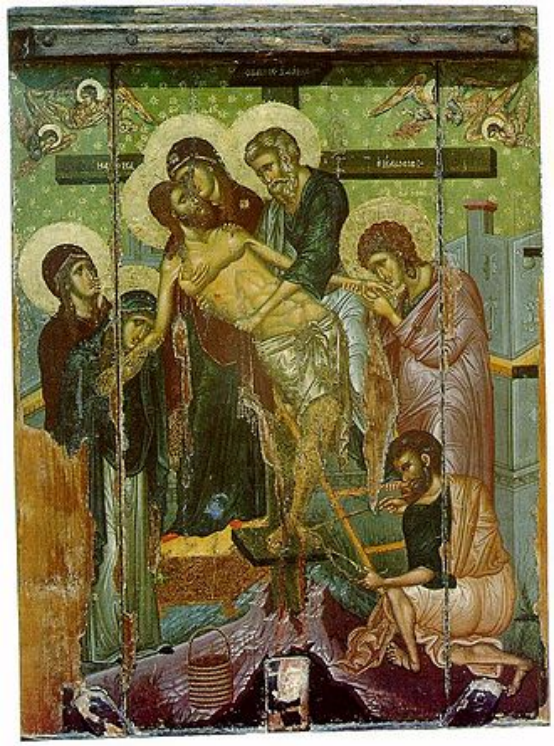
14th century Byzantine Icon of the Descent from the Cross from the Church of Saint Marina in Kalopanagiotis, Cyprus

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

“The Soul of the People” (also known as “In Russia” or “The Christians”) by Mikhail Nesterov, 1916

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Gas, 1940 by Edward Hopper

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Survey the Wondrous

Edit

Cross Ethiopian Crucifixion Ac rylic

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

| Leave a comment

Paul Cézanne’ Edit “L’Estaque aux toits rouges”

(L'Estaque with Red Roofs), painted between 1883 and 1885

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

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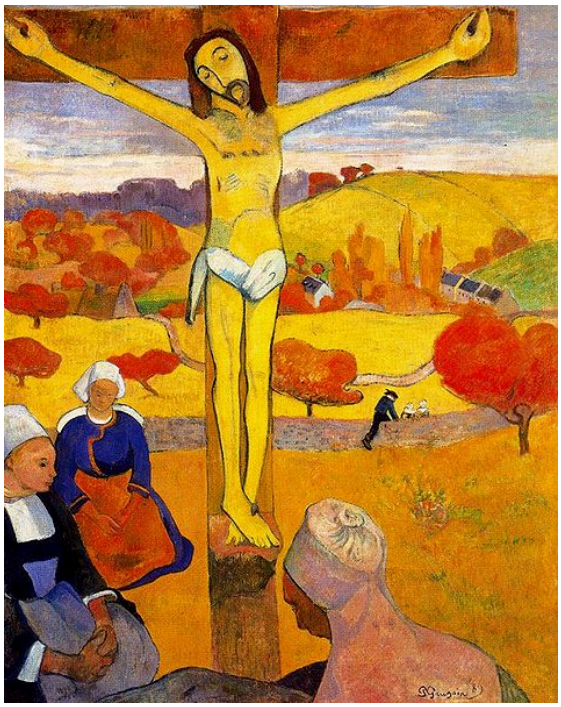
The Yellow Christ by Paul Gauguin 1889

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)



| Leave a comment

Christ fiery eye icon

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

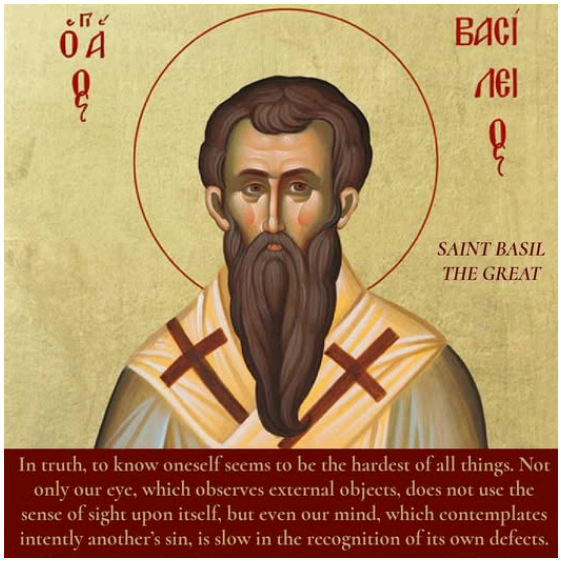
| Leave a comment

Amen Brother Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)


SAINT BASIL
THE GREAT
In truth, to know oneself seems to be the hardest of all things. Not only our eye, which observes external objects, does not use the sense of sight upon itself, but even our mind, which contemplates intently another's sin, is slow in the recognition of its own defects.

"In truth, to know oneself seems to be the hardest of all things. Not only

our eye, which observes external objects, does not use the sense of sight upon itself, but even our mind, which contemplates intently another's sin, is slow in the recognition of its own defects."

Saint Basil the Great h/t Athonite

| Leave a comment

What If Life Doesn't Get Easier? by Father Mike Schmitz

Edit

Posted on January 4, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

What If Life Doesn't Get Easier? by Father Mike Schmitz

| Leave a comment

Mission of St. Clare app

Edit

Posted on January 3, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Mission of St. Clare

| Leave a comment

a word of encouragement from a friend—Psalm 62 New Revised Standard Version Updated Edition

Edit

Posted on January 3, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Psalm 62

Song of Trust in God Alone

To the leader: according to Jeduthun. A Psalm of David.

1 For God alone my soul waits in silence;
from him comes my salvation.
2 He alone is my rock and my salvation,
my fortress; I shall never be shaken.

3 How long will you assail a person,
will you batter your victim, all of you,
as you would a leaning wall, a tottering fence?
4 Their only plan is to bring down a person of prominence.
They take pleasure in falsehood; they bless with their mouths,
but inwardly they curse. *Selah*

5 For God alone my soul waits in silence,
for my hope is from him.
6 He alone is my rock and my salvation,
my fortress; I shall not be shaken.

7 On God rests my deliverance and my honor;
my mighty rock, my refuge is in God.

8 Trust in him at all times, O people;
pour out your heart before him;
God is a refuge for us. *Selah*

9 Those of low estate are but a breath;
those of high estate are a delusion;
in the balances they go up;
they are together lighter than a breath.
10 Put no confidence in extortion,
and set no vain hopes on robbery;
if riches increase, do not set your heart on them.

11 Once God has spoken;
twice have I heard this:
that power belongs to God,
12 and steadfast love belongs to you, O Lord.
For you repay to all
according to their work.

| Leave a comment

Catholic Daily Reflection — Edit

Hearing God Speak

Posted on January 3, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Catholic Daily Reflection — Hearing God Speak

| Leave a comment

the bots keep ripping off that Rowan Williams quote—but I've been ripping off Herb McCabe over and over too

Edit

Posted on January 2, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

According to Boyd Camak, the meaning of life is not found in simple answers or easy solutions, but rather in confronting the complexities of the human condition through the lens of Christ's life and teachings. Here's a breakdown of his perspective:

- **Facing Reality Directly:** Camak believes that the human experience, both internally and externally, is deeply flawed, and we cannot find meaning until we face this truth directly. He views the gospel as God facing this brokenness directly as one of us, allowing us to face life directly as God.
- **The Life of Christ as a Framework:** Camak sees the life of Christ, including his teachings, death, and resurrection, as a framework for living and orienting oneself in a world that can feel meaningless. He emphasizes the importance of seeing Jesus not just as a label or concept but as a flesh-and-blood human being who lived out his teachings, even to the point of a brutal death.
- **Existential Authenticity:** For Camak, existential authenticity

involves acknowledging that the way we have been doing things is not working and drawing a line in the sand. He suggests that many people feel thrown into a life they didn't ask for, with no clear directions, and that the questions raised by existentialist philosophers are the very ones that must be confronted for an authentic life.

- **Suffering and the Cross:** Camak does not shy away from the reality of suffering. He sees life as a process that will crucify you every day. He emphasizes the importance of embracing suffering and connecting it to the suffering of Christ, particularly the crucifixion. He sees the cross as a place where the worst possible evil reveals the best possible good. Camak also uses the image of the "jaws of life," seeing Christ as capable of rescuing him from his own failings.
- **Transformation and Resurrection:** The resurrection of Christ is central to Camak's understanding of life's meaning. He views it as a story of "the re-making of creation itself," offering humanity a new beginning. Camak suggests that through identification with

Christ's suffering, including the shame He endured, believers can paradoxically find freedom from their own shame, and be "existentially resurrected".

- **Internal Freedom and Peace:** True Christianity, for Camak, is not about external markers of faith but about finding internal freedom, peace, joy, and the ability to cope with the tragic and absurd. He sees the gospel as a way to achieve freedom from external authorities and from the "default mentality of the human condition which leads to anxiety and despair".
- **The Gospel is Simple and Counterintuitive**: Camak emphasizes the simplicity of the gospel, stating that it "upends all of [his] categories and exposes the vacuity of all of [his] intellectual constructs". He admires the counterintuitive way, and believes that Jesus' teachings can lead to joy and peace.
- **Not About Earning God's Favor**: Camak stresses that the gospel is not about getting God to like us more or proving that we're virtuous people. It's about realizing that God has already forgiven us and recognizing the depths of God's love as

demonstrated by Christ's sacrifice.

- **Personal Experience over Intellectual Constructs**: Camak often emphasizes the importance of personal experience over intellectual or academic approaches to faith. He suggests that people without high academic intelligence may have a closer relationship with Christ because of this.
- **A Path to Sainthood**: Camak believes that pursuing sainthood is not about winning brownie points with God but about using the best available tools to understand, cope with, and ultimately transcend the human condition. He suggests that by using practices such as the rosary, one can re-anchor oneself in the *life* of Christ, and see through the worldly "bullshit".

In essence, Camak's view on the meaning of life is deeply rooted in his **existentialist Christian faith**. He emphasizes personal experience, the acceptance of suffering, the transformative power of Christ's life and death, and the pursuit of inner freedom and peace. He does not offer easy answers, but rather a way of

living that embraces the complexities of the human condition.

| Leave a comment

Sometimes people close to us give bad advice.

Edit

Posted on January 2, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

Matthew 16:23: “But he turned and said to Peter, ‘Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men.'”

Mark 8:33: “But turning and seeing his disciples, he rebuked Peter, and said, ‘Get behind me, Satan! For you are not on the side of God, but of men.'”

| Leave a comment

well the bots liked it: podcast

Edit

Posted on January 1, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

podcast link

Mary the Mother of God did not need to be perfect, and neither do we.

AI summary This text presents a personal reflection on the Immaculate Conception, contrasting the Catholic and Eastern Orthodox perspectives on original sin. The author questions the necessity of Mary's sinlessness for Christ's

| 1 Comment

Mary the Mother of God did not need to

Edit

be perfect, and neither do we.

Posted on January 1, 2025 by Boyd Camak,

hypocrite with logs in my eyes. (Matthew 7:3-5)

Admiring the counterintuitive way. (1 Corinthians 1:18-25)

AI summary

This text presents a personal reflection on the Immaculate Conception, contrasting the Catholic and Eastern Orthodox perspectives on original sin. **The author questions the necessity of Mary's sinlessness for Christ's redemption**, arguing that any imperfections in Mary would only enhance the significance of Christ's life. **He emphasizes the importance of Christ's life, death, and resurrection as a model for living authentically**, suggesting that individual suffering can be incorporated into Christ's redemptive work, making all believers co-redeemers. **The author ultimately views the Immaculate Conception as a Western theological abstraction**, proposing a more inclusive understanding of redemption that incorporates human flaws and suffering. **He concludes that focusing on Christ's life and teachings, rather than theological minutiae, is key to living a meaningful life.**

voice dictation

Today's reflection in the Catholic devotional website that I read occasionally was talking more about the Immaculate Conception and how Jesus' mother was preserved from original sin so that, and this is my words, um, so that that sin that was allegedly, um, uh, conceived by Adam and Eve, conceived metaphorically.

In other words, it is my understanding of this doctrine is that Adam and Eve, Adam and Eve fell by sin, they sinned, and so therefore they were stained by sin, and each of their offspring is stained by sin, and like a domino effect, it continues, and everybody's born into original sin. Except Mary, who, because she was going to be the mother of Jesus, was preserved from this contamination by this so-called Immaculate Conception.

And so therefore, when she, uh, gave birth to Jesus, she was preserved. He was able to be born without sin. Now, first of all, let me say that my understanding is that the Eastern Orthodox tradition does not have the Immaculate Conception, uh, doctrine because Again, in my understanding, the Eastern Orthodox say that although Adam and Eve sinned, their offspring, which by domino effect includes us, their offspring were

wounded and predisposed towards sin, but they were not somehow categorically tainted by this idea of original sin.

Although I do think the Orthodox have the, the doctrine called original sin, but But in other words, it is not this, uh, this, I would just call it a label, although the Catholics probably disagree with that, but they're not, we're not somehow inherently, uh, you know, existentially or categorically or inherently tainted by original sin.

Rather, we're wounded, just like our parents were wounded, and just like everybody in the human race is since this mythical fall. Um, in the Garden of Eden. Now, so, you have this idea that, that Jesus was born to a mother without this original sin. Well, I think we can dispense with this abstraction. So then it comes down to, okay, well, What was Mary?

What is Mary? What is her virtue? And I would say, of course, she is an extraordinarily virtuous woman. And, the fact that she reared Jesus is evidence of that, given what a mighty man, and in fact, God-man, man. I agree with the doctrine. I'm not trying to Undermine traditional teaching. I think that Jesus Was and is the god-man and I do agree with this reflection

that She gave birth to Christ in his divinity and his humanity.

I don’t think she just gave birth to his humanity, and I think that that Catholic reflection today makes a good makes a good point in that respect, but At the end of the day, you have, um, Christ being born of a virgin and becoming man, is, is man. And I think the takeaway, the most important thing about the life of Christ is that his, his birth, his life, his death, his teaching, his resurrection, they’re all one whole.

They’re all part of one whole. His, by his life, he demonstrates how to live a life of integrity and internal freedom. And virtue and pick your ex, your, your, uh, your words, but he, your, your superlatives, I should say. So Christ teaches us through his life, through his teaching, he embodies his teaching in his life and through his ultimate sacrifice, his ultimate act of good faith, his ultimate act of self-sacrifice on the cross, and his vindication by his resurrection, as evidenced by the Church’s birth if the resurrection didn’t happen, you know, and I don’t know how it happened or You know, if it actually, if it necessarily happened in a literal way, the way we see it in Western art. But something happened, otherwise his followers would not have become martyrs at such a large scale.

So Jesus, his life and his teaching are linked.

They are consummated in the cross and they are vindicated and validated by the resurrection. And that, I think, is It's the most important thing that is the most important thing. That is what allows us to have a life of existential authenticity today. Um, not because existentialism is somehow needs to be imported into Christianity, but rather existentialist questions are the questions that modern people have used And I would say should use especially for those of us who are felt thrown into the world displaced not anchored Almost Immigrants or existential immigrants, but you know those of us who are not Attached to stable family systems who are not born into wisdom traditions that are legitimate. We're thrown in the dirt And the existential questions that philosophers raise are the questions that we have to confront. If we're gonna live authentic lives, they're the questions we have to confront if we're gonna follow Christ.

And so I would say that the life of Christ, as I've outlined here, is the answer to those questions in flesh and blood. And so I would say that, you know. That the fact that Christ was such a welcome to life and revealed the truth was overflowing. I would say

that, you know, the fact that his mother was so virtuous was probably necessary given how, given how, given how much others had to, had to, had to suffer.

But I would say that if Mary were not completely sin free, if she were, you know, if she had some what they call, what do the Catholics call it, venial sin, I would say if Mary had some venial sin, that would only make Christ's life more compelling, it would only make Christ's life more virtuous, not virtuous, but in other words, in my view, the closer Christ is to our condition.

The more amazing his life is and was and continues to be so that the closer Christ is to us The the more fully he has redeemed our condition. And so if Mary were less than perfect were not a hundred percent virtuous the fact that Christ lived his life the way he did and his he taught the way he taught and I Sacrifice himself and was vindicated.

I think if Mary were not perfect that would only make Christ's testimony stronger and in fact I think this is where the idea comes in that we complete the sufferings of christ I believe it's in one of paul's letters where it says we complete the sufferings of christ And i've talked about before how?

I like to attach my suffering to the life of christ particularly in the rosary And so we're all part of this redemption story so that, so that yes, um, maybe I had a dysfunctional mother or maybe I had a dysfunctional father or both and I'm wounded and I'm going to sin and I'm going to be, uh, you know, have eating disorders and, uh, other afflictions.

Um, and so. What I have to do is attach my sufferings to the sufferings of Christ and those become Christ's sufferings. We complete Christ's sufferings and therefore all of us corporately become co redemptors of the world and so any lack of that Christ's life had in terms of suffering under these various crosses that He did not suffer under.

See, He did not, He clearly did not have a dysfunctional mother. He clearly, you know, you know, any number of ills, child abuse, um, armed robbery, like, uh, you know, losing one's job over and over, like whatever it is, mental health. Whatever those things that Christ didn't suffer The fact that we can corporately and individually attach our sufferings to his life they expand the the mystery and the redemptive story overall, so again to summarize Um, I think the Immaculate Conception of Mary is a Western abstraction that is the result of

too much heady thinking in terms of the idea of original sin.

The Eastern Orthodox can drop it, and we can still affirm that light, that Mary was sinless. Um, without having to resort to the Immaculate Conception idea. Uh, but I would take it a step further and say that her sinlessness is not necessary for the doctrine of Christ's redemption or the message of the gospel.

Her, her, I think she, she clearly was probably without sin, but even if you could come up with some sins that she had or some venial or even Whatever kind of sins. I know the orthodox don't don't accept that distinction between, you know, mortal and venial They just talk about missing the mark And so even if even if Mary missed the mark in some areas that would only Increase the value or increase the significance or increase the the profundity of that or how amazing christ's life was and The sins that we all suffer under Um, by not having perfect parents, are, become part of Christ's redemption.

And so we're all in it together, and so we actually participate in Christ's redemption. And so anything lacking in Christ's life, in terms of things that need to be redeemed, are made up for by our own crosses.

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